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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 13, 1846. JOHN H. MORISON, EDITOR.

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For the Register.

A MOMENTOUS QUESTION.

The question I have to propose and discuss, is deeply interesting to every man, woman and child, who is capable of moral reflections and inquiries. It is this: What are the duties of Christians and true patriots in relation to the present war between the United States and Mexico?

I shall not, in this discussion, take up the argument, by which I am convinced, that all international wars are incompatible with the religion of Jesus, rightly understood, nor shall I go into a formal proof of the peculiar injustice of the existing war, connected, as it has been, with a train of public measures, which commenced several years ago; but shall address myself to the reason and consciences of those, who profess to believe, that a pacific disposition is one of the grand essentials of the Christian religion; and still more, would I expostulate with those, who have unequivocally declared against the justice of those public measures and private proceedings, which, as was expected, have resulted in the war. Can those, who entertain such views, give to the cause any countenance or support whatever, which it is possible for them to withhold? Is it consistent with their true allegiance to Christ or their country? Is there any thing in the simple fact, that a majority of our legislators have virtually declared the war, and are now prosecuting it, with all the energies they can command; is there any thing, I ask, in this simple fact, which can render that right, which would, otherwise, be evidently wrong? or, to vary the expression, does an actual state of war annul, for the time being, the laws of heaven? I need not answer the question; and, however it is practically affirmed by multitudes of our fellow citizens, and, among others, by some, on whom we have depended, as pillars in that moral fabric, which, if it should fall, would crush us and every thing dear to us, it would be an insult to the understandings of those, whom I address, to offer any argument.

To descend to particulars then, I do not see, how any true and enlightened Christian or patriot, who believes that the train of measures, on our part, which have led to the present war, was morally wrong, and especially, as tending and designed to perpetuate *slavery*, can be justified, in volunteering their services, on the field of battle, or in any thing connected with the bloody enterprise. Indeed, it is amazing to me, that any sober man, who really entertains such views can, without abhorrence, give place to such a thought, for a single moment. Were I capable of bearing arms, I should consider such a proposal one of the greatest affronts, which could possibly be offered me.

To take up another point, it may be asked, What is to be done by those, who are subject to military duty, if detached and commanded to take an active part in this warfare? Shall they resist? I answer, no. At the same time if the only alternative be to imbrue their hands in blood, or suffer military execution at home, I say, without the least hesitation, that, with my convictions, it would be an evident duty to become a martyr to the cause of freedom, humanity and pure Christian faith, or, in other words, to the true spirit of the Gospel.

A third question arises for consideration: Can the enlightened and faithful subject of the Prince of Peace contribute by his own free act, any pecuniary aid to such a war, as that which is now undertaken? Can he indulge in any *luxuries*, subject to those duties, from which the revenues are and must be, chiefly drawn? For myself, I do not hesitate to answer, no. Without pecuniary support, this human butchery must soon come to an end; with it, no one can say, how long it may be continued, or how many millions of those, who are as innocent as any of us, may become its victims. Beside, we are not to limit our views to the present war. In this very deed we open, anew, the bottomless pit, and if the sulphurous flames should be quenched in one place, we know not, how soon they would spread their ravages through other regions. The spirit, which has occasioned this war, if encouraged, would never be quiet. It would be continually enkindling new wars, so long as there was any thing to be destroyed or gained. And can I, for the sake of gratifying my animal desires, give countenance to such a course of measures, without staining my hands, without staining my soul with blood? Again, I answer, no; and I appeal to the sober reason of others, whether the conclusion be not correct, and whether it ought not to control our conduct. Whatever others may think, whether many or few, or none agree with me, in the practical result, my determination is fixed, and that, I believe, for the residue of life, that I will not give any voluntary support to this war, while it is pending; nor any such aid, in discharging the debts, which may be incurred by it. I have counted the cost for the last quarter of a century, I have by the providence of God, been wholly cut off from pleasures, unspeakably richer and purer, than those of the palate; and, by the grace of God, I can and will, for the sake of eternal principle, deny myself inferior gratifications. We hear much, in our public prayers and discourses, about self-sacrifice, and I would put the question to every Christian, and especially to every minister of Jesus, whether here is not a fair opportunity for proving, by an uncompromising practice, that these are something more than unmeaning words. The necessaries of life, such as wholesome food, sufficient clothing and lodging, however they may be subject to a taxation for the support of war, I suppose we must have. I speak only of those *luxuries* which are not conducive to health or strength, such as most if not all groceries, spices, &c. Many of these may be supplied from our own country, or if not, something equally conducive to the pleasure of a well regulated palate, may be substituted in their place, and this is the course I should recommend.

I am fully aware of the reproach I may bring on myself, by what I have now written. So far from gaining the applause or the approbation of a great part of our citizens, it may bring upon me their severest animadversions. Indeed, there are those, who may denounce the utterance of these sentiments as *treason* against our country. If it be treason, it is a capital offence, and with one, whom it would be the highest honor to imitate, I would say, "If I have committed things worthy of death, I refuse not to die." The government of my country may tax my little property, and pay themselves through the auctioneer. They may imprison my person, and execute upon me any penalty the law may require: but I think they will never persuade or compel me to give any active support to a cause, which, as a Christian and a man, I utterly abhor. Nor will they reduce me to silence, so long as I have a tongue to speak, or can find a hand to write. I will protest against a course of measures, which I consider as much a war against the Prince of Peace and the God of eternal justice, as it is against Mexico. If it be true, that a declaration of war is to silence all opposition, I should like to know, how the principles of Christianity are ever to be carried into effect; or how, after all that the blessed Jesus has done, the world is ever to be redeemed from sin and wo.

Whatever reproach may attend the publication of these sentiments, I choose to bear myself, and would not leave any innocent person under the suspicion of being the author; and therefore I subscribe it with may real name. I have another reason for this explicitness. An anonymous communication is less likely to receive due attention, than one which bears a very humble signature. SAMUEL WILLARD.

Deerfield, June 1st, 1846.

For the Register.

BISHOP EASTBURN'S VISITATION-SERMON.

On Friday, May 1, the Rt. Rev. Bishop of the diocese of Mass., made his annual visitation of St. James' Church, at Amesbury and Salisbury Mills. Having never previously enjoyed the privilege of seeing and hearing the present incumbent of the Episcopal chair in this our Commonwealth, we made particular account of enjoying it on this occasion. And we were much gratified in many respects. The personal appearance of the Bishop is noble and prepossessing. In manners, he is a gentleman; in literature, a scholar; in composition and address, sufficiently a rhetorician and an orator. But we confess ourselves to have been much disappointed in the Sermon. It was not, in our humble opinion, such a discourse as it became a dignitary of the Episcopal Church to deliver. It was *sectarian, unscriptural, and self-inconsistent.* On this account it was just the description of Sermon which a Bishop should *not* preach. Its tendency was to strengthen, and build up, the partition-walls of sectarian division. Every great and good man's influence *should be* to weaken and demolish them. For they are—when raised high and made strong—the misery and the disgrace of the Christian Church. Some of the most talented and enlightened members of different Christian communions have set a noble example of *moderation and charity.* Such is the fact in regard to Fenelon and Massillon of the Romish Church; Blair and McKnight of the Kirk of Scotland; Tillotson, Paley and Watson of the Church of England. When we read their sermons and other writings, we perceive nothing of their respective denominational distinctions. They evidently made but *small account* of them. They placed *Christian* faith infinitely above *denominational* faith. And when all Christians shall do this, they will be *a brotherhood.* "There will be one fold and one shepherd." It is not necessary that all the lines of denominational distinction should be totally effaced and obliterated. They will, doubtless, long continue. There will, probably, be, a thousand years hence, a Romish Church; an Episcopal Church; a Presbyterian Church; a Congregational Church; a Methodist Church; a Baptist Church. But the time must come when the lines of demarkation will be *faint and dim;* when the partition walls will be so low that those on each side of them will, over them, mutually exchange the right hand of fellowship and feel as brethren. This time we repeat will surely arrive. Not the time when one of our existing denominations shall have overcome and swallowed up all the others. Such an event, we believe, will never be realized. No present denomination possesses the whole truth; and every denomination now, probably, possesses some portion of Christian truth more pure than any other. And what is true must, in time, be more duly and generally appreciated. Denominations will gradually differ *less* and sympathise *more.* As this tendency progresses it will produce peace and fellowship; not *denominational* fellowship but *Christian.* Our denominational differences are comparatively of small account. Every man of distinction should aim *to reduce them down* to their proper level. Bishop E. should do this. The thirty nine articles of his Church ought not to be the high standard of his aims and motives. As he professes to be a Christian, the New Testament ought, in consistency, to be his paramount platform and guide. His divine Master will judge him by this rule; not by the zeal he has felt for the interest of Episcopacy, but by the fidelity he has manifested for the cause of Christian truth, virtue and holiness.

We have stated that Bishop E.'s Sermon was *sectarian, unscriptural and self-inconsistent.* We proceed to substantiate this allegation. The text, Mark 2 x. "*The Son of Man hath power on earth to forgive sins.*" Three points of doctrine were specially insisted upon.

1. *The proper and supreme Godhead of the Son.* He possessed the prerogative of forgiving sins. This prerogative—he declared—was, and is, peculiar to God. "Who can forgive sins but God alone!" "Who is a God like unto Thee who pardoneth iniquity" etc! "There is forgiveness with thee that thou mayest be feared."

2. *The doctrine of the expiatory atonement.* Sins cannot be remitted without an equivalent for the penalty of the violated law. Otherwise the law would have no sanction. It would virtually become *no law.* The debt must be paid. And it must be "a God who paid the debt." "He gave Himself a ransom for many;" "a ransom for all to be testified in due time." "He laid down His life for the sheep." "He died the just for the unjust." "Through this man is preached unto us the forgiveness of sins."

3. *The condition of salvation is faith.* This faith consists chiefly in a reliance upon the merits of Christ. He bore the punishment of our sins. It is on this account that God condescends to pardon and to save. Hence God has made *the faith of reliance* the condition of salvation.

We accord to Bishop E. the merit of being faithful to the doctrinal articles and liturgy of his church. But we protest against their *scriptural* character. The Scripture doctrine is explicit that there is one God and but one: also that this God is the Father. "To us there is one God, the Father."—1 Cor. viii. 6. "That they must know thee, the only true God."—John xvii. 3. Others are sometimes called God. The angels that appeared to Moses as a flame of fire in a bush; and to the Israelites as a terrific thunder cloud on mount Sinai; and as a fleecy cloud on the tabernacle; and as a man to Manoah and his wife, are called God. But not in the highest sense of the word. The Jews "called *them* Gods by whom the word of God came." But they were not really and personally, but officially and representatively. When, therefore, the Son is called God it must be in a secondary sense. And this fact is apparent from the connection of the passages in which he is so styled. "Thy throne, O God, is forever and ever. Thou hast loved righteousness and hated iniquity, therefore, God, even thy God hath anointed thee with the oil of gladness above thy fellows." In this passage, while the son is called God, yet there is another God above him. And thus also in the passage Philippians ii. 6—10, "Who being in the form of God thought it no robbery to be equal with God. * * * Wherefore God [the Father, the only true God] hath highly exalted him," etc. Here again the Lord Jesus Christ is not the supreme God. The God who exalts and rewards must be superior to him who is the subject of this reward and exultation. It is therefore, unscriptural to affirm that the Lord Jesus Christ, the Son, is *equal* to the Father, and *the same* with the Father, being the only living and true God. There is, moreover, a palpable inconsistency in this Trinitarian doctrine; the son is equal with the Father! *The Son of Man, the supreme and everlasting God!* The Giver and the Gift; the Sender and the Sent; the Rewarder and the Rewarded; both equals! both "from everlasting" and "who only hath immortality!"

And is not the doctrine of *expiation* equally unscriptural? The word atonement is not used in the New Testament to express an expiatory idea. Neither is there any other moral or phrase which expresses it. The efficacy of the death of Christ is not there described as resulting from its being *a piacular* sacrifice; nor from its being the payment of *a penal* debt; nor from its power *to cancel* the wages of sin. This idea was manifestly unknown to the writers of the different portions of the New Testament. The death of the Lord Jesus Christ was "a sacrifice, an offering, of a sweet smelling savor acceptable to God." Acceptable on the same principle that "to do good and communicate are *sacrifices* with which God is well pleased." "I am the good shepherd. The good shepherd giveth his life for the sheep;" not, however, to expiate their misdeeds or to cancel their penal account, but as their faithful guide, guardian and protector. "Therefore doth my father love me because I lay down my life for the sheep."

Finally, the doctrine that faith consists chiefly in reliance upon the merits of Christ's atoning sacrifice, we object to, as unscriptural. The Holy Scriptures give a different account of faith. They describe it as "the substance of things hoped for;" as a principle of holy obedience; as a sentiment working by love; as a conviction of truth sanctifying the acts of the believer; as furnishing the motive and the impulse to repentance and a holy life. The wicked man may have as firm a reliance on the merits of Christ as the subject of the profoundest piety. The true Christian is not righteous *by proxy.* "The seed is in him and he cannot sin because he is born of God." Bishop E. will admit this. And hence is manifest the inconsistency of his doctrine. In the close of the discourse, he pathetically exhorted his hearers to repentance as being the indispensible requisite of their salvation. This was Scriptural. But it is not in accordance with the doctrine that saving faith is a reliance on the piacular merits of the death of Christ. S. F.

HANNAH MORE—AN EXTRACT.

As I entered the drawing room at Barley Wood, and approached the venerable lady, my respect for her worth, and admiration of her talents mingled in a feeling nearly approaching to awe. I could almost hear the beating of my heart. I did not then know the gentleness of her's. She was over eighty years old, seated in an easy chair, and clad in a gray silk dress; her neck covered with a white muslin handkerchief, arranged with the simplicity becoming to her age. Her beautiful silvery hair was parted on her brow; and her expressive but truly feminine features were shaded by a simple and elegant cap. A shawl was thrown over her shoulders, and as she rose to meet us, nothing could be more striking than her whole appearance, nothing in better taste. There was no literary negligence, no studied plainness in her attire; but all was simple, graceful, and harmonious as her character. She turned her lustrous dark eyes upon us as we entered; and, as I attempted to kiss the hand she extended towards me, with that feeling of veneration which we all experience while in the presence of a superior mind, she withdrew it from mine; and laying it upon my head, said, in a fervent though gentle tone, "May the God of all grace be your portion, my child!" I was deeply touched—my eyes filled with involuntarily tears. She saw my emotion, and understood my silence, with that electric sympathy which exists in feeling hearts; then, immediately addressing the rest of the party, she led the conversation to indifferent subjects. I never saw a more beautiful picture of old age. She looked like the venerable parent of meekness and gentleness, and the winning melody of her voice, with the graceful urbanity of her manner, were so captivating, that while in her society, respect and admiration softened with love, and one almost forgot that in the cause of religion and virtue, she had unsparingly attacked the follies and vices of the day.

In a letter to her sister, written in 1782, she relates the following incident.

The other morning, the captain of one of Commodore Johnson's Dutch prizes, breakfasted at Sir Charles Middleton's, and related the following anecdote. One day he went out of his own ship, to dine on board of another; while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four and the other five years old, under the care of a poor black servant; the people struggled to get out of the sinking ship into a large boat, and the poor black cook took his two boys, tied them into a bag, and putting in a little pot of sweetmeats for them, slung them across his shoulder, and put them into the boat. The boat by this time was quite full; the black was stepping into it himself, but was told by the master, that there was no room for him, that either he or the children must perish, for the weight of both must sink the boat. The heroic negro did not hesitate a moment; "very well," said he, "tell my master to forgive all my faults," and then plunged to the bottom, never to rise again, till the sea shall give up her dead. I told the story the other day to Lord Monboddo, who fairly burst into tears. The Queen wants me to make an elegy of it, but it is above poetry. L. G. P.

Of all correctives I am inclined to think, from experience, that what comes from the hand of God himself, is, if we be not wanting to ourselves, the most tolerable as well as the most profitable. It involves no mixed feelings, and it calls forth into the simplest and deepest exercise all those dispositions and tendencies, of which, through the grace of God, we are already possessed. What is said, on this subject, in many of the Psalms, and in the twelfth chapter of the epistle to the Hebrews, are, to all my feelings, among the most interesting and self-evidently divine passages of the Holy Scripture; in the latter instance, particularly, enough is said to make the want of such visitations a matter of terror, and their actual occurrence to one of honest and good heart, a subject of sober satisfaction, as well as of humble acquiescence.

[Alexander Knox.

We give below from the Puritan the speech of an orthodox brother, stating some of the reasons for supporting missionaries in the West. With some slight modification the same remarks apply, and with equal force, to ourselves.

MASSACHUSETTS MISSIONARY SOCIETY.

TUESDAY EVENING.

The fourth anniversary of this society was held in the Tremont Temple, on Tuesday evening. The meeting was opened with prayer by Rev. Dr. Ely, of Monson. The annual report was read by the Secretary, Rev. Joseph, S. Clark. Rev. A. W. McClure moved the acceptance of the report. The meeting was addressed by Rev. Mary Mr. Miter of this city and by Rev. Dr. Peters, of Williamstown.

Rev. Mr Miter introduced the following resolution:

Resolved, That the West has peculiar claims upon the fathers and mothers of New England in consequence of the immense emigration of her sons and daughters in that region.

The East and the West should be united by their mutual love for our common Protestantism. In this respect they sustain to each other the same relation, to some extent, which the Canton of Geneva did to the surrounding Cantons of Switzerland. And if the moral Pharos which Calvin erected in Geneva shall finally be extinguished, notwithstanding the efforts of Dr. Malan, and his associates to revive it, it will be in consequence of the impenetrable fog which is rolling in upon it from the neighboring Popish Cantons. So if the light of Protestantism ever goes out in the New World it will be the result of the dark clouds of Papal error and delusion which will arise in the West, and spread over these fair New England heavens. And if from this cause our Western ship of State founders, the East must go down with us. This is the opinion of the most prophetic and gifted minds which have visited the West. In the language of one of them, "If the West is not protected, may God protect us, for there is no human help." Depend upon it, if *Home missions*, and the literary and theological institutions which are rising in the Great Valley do not scatter the dark moral elements which are collecting there, there is frightful danger in the distance for the East.

But New England is united to the West by the most sacred social relations. The destiny of many of her enterprising sons is inseparably connected with that of the new States and Territories. The youthful New Englanders have lost none of the adventurous, pioneering spirit of their Pilgrim sires. Go where you will, and you find them pressing on in the run of emigration.—They are not the men to remain forever in full sight of the smoke of the old homes of their youth, while they hear of fortunes to be won in our western El Dorado. And if your sons are guided there by the spirit of unbounded emigration, your daughters will be drawn after them by a still more powerful load-stone. In a word, New England is a great nursery, which is transplanting many of her choicest plants on the broad prairies, and in the beautiful groves of the West. But a few weeks since, the great western steam packet "Empire," left Buffalo with *twelve hundred* passengers for the far west; and most of them were from New England.

Now, between the venerable fathers and mothers on the Atlantic slope, and their sons and daughters on the bank of the Michigan and the Mississippi, there is a golden link, which has been finely wrought and polished around your own happy firesides. It is not the custom of New England to think lightly of her descendants even down to the third and fourth generation.—Too many rich Thanksgiving occasions have assembled the whole family under the patriarchal roof, to suffer the absent ones soon to pass from the affectionate remembrance of those at home. I have heard the children of Massachusetts in the Far West express their strong desire to be with you on the return of your annual festival. Here then, is a union of the best hearts which beat in the eastern and western hemispheres of our broad domain. Now, will you not send to these absent members of your families the "bread of eternal life"? Have they not strong claims upon you for a portion of your spiritual abundance—claims which are paramount to all others? For, remember, the first settlers of the west are as dependant upon you for the institutions of the Gospel, as they are for the munificent productions of your commerce and manufactures. If we have much of the enterprise and future promise of New England, we are destitute of its wealth, its costly sanctuaries and seminaries, its able ministry and scientific professors. The men of great pecuniary ability and of distinguished professional attainments, do not remove to the new territories. The monied men, as a general rule, remain here. The young of all classes, who cannot compete with the established practice and the princely fortunes of the East, are the men for the West. They are ardent and aspiring; they do not mean to be second to any in their respective vocations; they intend to be the men of future competency and influence there, as their fathers are here. They cannot boast of present riches, but they possess that which will soon, with the blessing of Heaven, convert the great lakes, majestic rivers and productive lands of that region, into streams of gold ore. Then they will refund to you, with compound interest, all which you are now bestowing upon them to make the west what your own prosperous State is.

I need not attempt to prove to such an audience that the *living ministry* is the grand ageney for the accomplishment of such an object,—an object so worthy of your highest endeavors.—You are too well versed in the early history of this Colony to need additional demonstration.—All that is note-worthy and venerable in the civil and religious organization of your society is the sublime produce, in a high degree, of ministerial self denial and faithfulness. Will you not then, send your sons and daughters beyond the Lakes a like precious gift? Will you not furnish them with spiritual shepherds of your own selecting and training who will gather them into the fold of Christ? For I can assure you that many of them have hearts to respond to that sentiment of unrivalled eloquence: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion thy God reigneth!"

The cheering results of your past home-missionary efforts should encourage you to labor on until the spirit of New England leaves its broad, bright impress upon the constitution, laws and customs of every new State and Territory. It is a rich thought to me that about *one fourth* of all the funds raised for Home Missionary purposes, is the magnificent gift of Massachusetts.—Who can contemplate the following grand result of such benevolent expenditures without admiration? In Wisconsin alone we have 83 orthodox churches. These are the prolific growth of 11 years only. Two thirds of these are of the congregational order. And all of them but one, were planted, and are now nourished by the spirit of missions.

In addition to this, permit me to say, that many of your sons and daughters who come west unconverted are there made, by the grace of God, bright stars in the missionary crown of rejoicing.

A descendant of New England, aged 83 years, came within the limits of my congregation. He had not been in the house of God for *forty long years.* He was induced to visit our sanctuary by his son, who had recently been converted.—And under the third sermon the conviction flashed upon his mind, that the *world*, and not his maker, had always had his heart. *That night* he transferred that treacherous heart back to its Divine Author. When he knelt to receive the baptismal water, an intelligent lawyer remarked that it was one of the most perfect and impressive specimens of the *moral sublime* that he ever witnessed.

Two years ago a young merchant removed with his family to Milwaukie from this city. He and his wife were strangers to the transforming power of Divine grace. The latter had been taught to believe in the final restoration of all mankind to the favor of God. They are now the marked trophies of redeeming love. The wife is now on her dying bed in this city. I have seen her and her exulting language is: "My cup of spiritual delight overfloweth." "Tell the friends in Milwaukie, that the evening I consecrated myself to Jesus was the memorable commencement of my present enjoyments, which are to be eternal."

The last sabbath I Spent in Milwaukie, I had the [illegible] They were baptized by your own New England ministry in infancy, and finally gathered into the sacred fold by one of the laborers in the distant West.

Now what is *money* compared with such stupendous results which take hold of Eternity—results which are preparing your own sons and daughters to rank among the nobility of heaven, the renowned of the skies?

But while the influences of Home Missions have been abundantly blessed to the salvation of your children, there are other influences in the West which are working the ruin, present and eternal, of many of them. A large proportion of the emigrants from this region are from among your most intrepid young men. These are surrounded by powerful temptations. I have only time to specify one of these. They are beset by the cunning craftiness, the diabolical intrigues of *Jesuitism.* A young forwarding merchant in Wisconsin, the son of a New England minister; recently knelt at the Papal altar and received the deep, dark, damning mark of the beast. A young physician, a member of a Presbyterian church in the State of New York, and the brother of a distinguished Presbyterian minister, just before I left home declared his conversion to the "Man of Sin." The last Sabbath which I spent at Milwaukie, was profaned by a large Catholic procession, going through with their senseless ceremonies, in connection with the laying of the corner-stone of a new and magnificent Cathedral.—Are your children safe in the midst of such influences! I have stated these facts without any coloring, as mere specimens of what is going on in the west.

Where then can you as the friends of the west, look for safety! It is my deliberate, clear and solemn conviction that *this Society* together with the kindred association for educating the West, is the primary, the most hopeful, and indeed the *Divinely appointed* instrumentality for doing this work. Let those two enterprises be vigorously prosecuted, and the West will be protected. If any regard this as a mere declamation, let me inquire, What has made your own loved New England the great spiritual light-house—the moral exemplar of the world? An *educated and devoted ministry.* This education they received from venerable institutions in your own bosom—this piety they drew from the lips and hearts of the praying fathers and mothers of New England. Then give to the West those two affiliated agencies—the *missionary* and the *seminary*, by which he can perpetuate his own existence through an endless succession, and the Pope may call home his invading armies.

THE LORD'S SUPPER.

As the stated season for communion in our church will come round early in the next month, we are anxious to direct the attention of the members of the congregation generally to it. We believe, and we say it with all earnestness and affection, that if our worshipping society is to flourish, it must be cemented by serious practical piety. Drawn together, as the Unitarian congregation of this city has been, by intellectual sympathies, from various sources, it is of paramount importance that with their intellectual belief, they should combine a fervent religious spirit. Through sympathy of intellectual belief a worshipping society may be *collected*, but if it possess not the living spirit of religion, it cannot be *consolidated.* Without this, it cannot hope to prosper: without this, it will be cold and barren,—deficient in true vitality and productiveness.

The Lord's Supper is an interesting and deeply affecting ordinance. It is one of the positive institutions of our religion, and should not be overlooked nor lightly regarded by any one professing the Christian name. Viewed as a rite commemorative of him who loved us, lived for us, died for us, and rose again, it carries with it ample recommendation to the intelligent mind and the pious heart. Who can rightly contemplate the life and character of the Son of God, without feeling his soul bowed down in reverence and his heart expanded with grateful love? And when such a Master hath desired us to "do this in remembrance of him," shall we decline obedience? [Montreal Bible Christian.

AND WHAT NEXT?

A gentleman riding near the city, overtook a well dressed young man, and invited him to a seat in his carriage. "And what (said the gentleman to the young stranger) are your plans for the future?" "I am a clerk," replied the young man, "and my hope is to succeed and get into business for myself." "And what next?" said the gentleman. "Why, I intend to marry and set up an establishment of my own," said the youth. "And what next?" continued the interrogator. "Why, to continue in business and accumulate wealth." "And what next?" "To retire from business and enjoy the fruit of my labors." "And what next?" "It is the lot all to die, and I of course cannot escape," replied the young man. "And what *next?*" once more asked the gentleman; but the young man had no answer to make—he had no purposes that reached beyond the present life.

How many young men are in precisely the same condition?—their plans embrace only this life—what pertains to getting wealth and enjoying life. What pertains to the world to come, has no place in all their plans. [Traveller.

MEMOIR OF HENRY A. INGALLS.

BY REV. G. W. BURNAP.

This interesting Memoir is now published in Boston. Will young men, who may happen to cast their eye on these words, do themselves the favor to read what follows here, and ask themselves what it is, that may prepare them to meet death so peacefully?

"It was at this point of his sad progress toward the tomb, that he became known to the writer of this memoir. His sister, younger than himself, came as far as Baltimore to meet him on his return from the south, and was my guest till his arrival. She had evidently no idea of his desperate condition, and expected to see him renovated in strength, or at least in no worse condition than when he went from home. She daily spoke of her anticipated pleasure in seeing him comparatively well. Forming my own anticipations by hers, I too expected to see him, if not recovered, yet restored to comparative health.

I had not seen him more than once since boyhood, and I recollected him rather as a sedate, reflective, retiring child, than as a young man, mature in mind, settled in character and full grown in stature. The first intimation we had of his approach, was the present of a box of strawberries, sent us, just at evening, by him, on his arrival in the steamboat from Norfolk. This delicious fruit was not then ripe in our latitude. From this, I augured favorably as to the condition of his health. To me, it did not seem possible that any one could be so thoughtful of others, who was himself an invalid, and in the last stages of weakness and decline. It was all explained, however, when I became acquainted with his character.

I attended his sister to the hotel, with raised, and rather pleasant anticipations. He had retired to his room, though not to rest. He first saw his sister alone. I was soon sent for, and followed to his room. It was a scene which I shall never forget. The door was opened,—and a glance revealed all. He was sitting up, and rose with difficulty to receive me,—the very calmness, a dignity, a resigned meekness of expression, which awed, at the same time they touched the feelings. He evidently labored to do his best, in order to mitigate, if possible, the shock which his condition was manifestly giving a sister whom he tenderly loved, and from whom he had never perhaps before been so long separated, since they had played together around their mother's knee. What a withering of hope was there! an only son, meeting his eldest sister, both in the very bloom of life, bearing in every limb and feature the sad evidence that he would soon be her companion no more! The first moral trait which struck me at this interview, was an entire forgetfulness of himself, and solicitude for others. There was a total absence of that anxiety for his personal comforts, which long sickness too often produces. The claims of indisposition were instantly waived, to give place to those of courtesy, and the drooping invalid was the last to be considered.

I had seen many cases of consumption; and my eye, by long practice, had become nearly unerring in detecting its presence, and foreseeing its issue. The whole future came up in a moment before my mind. That marble brow had already assumed its last whiteness; those glassy, earnest eyes, must soon look their last; those emaciated hands were soon to rest from their appointed task; soon that youthful form will be seen no more! Such thoughts, only infinitely more bitter, seemed to occupy the mind of my companion. Still, she bore the interview with admirable fortitude, I may say with cheerfulness, and gave no external sign of the agony she suffered within. In compassion to his weakness and weariness, we made our interview short. We closed the door after us, and paced the long, silent passage together; without speaking a word. The first attempt to speak brought with it a flood of tears. "It will kill my father, it will kill my father. He never can be well; what will become of us?" I could not consciencously utter a syllable of hope, for I saw there was none, and I therefore suffered her grief to find its natural relief.

The next day he came to my house, and there, in the family circle, I became fully acquainted with the truly Christian graces of his mind and character. He seemed to me, on more intimate knowlege, to be a person of rare natural temperament and moral constitution."

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"It was now May, and he had brought the spring with him thus far. It was deemed expedient that he should not travel faster than the advance of the season, or outstrip the mild breezes which are so soothing to the irritability of diseased lungs. But it was a sad sight to see the contrast between recovering nature and the invalid's decline. Every day there was a greener shade in the fields, a more luxuriant verdure on the trees; but each day there was a deeper paleness on the cheek, and greater feebleness in the step, of the object of our solicitude, on whom earth seemed to be smiling her last. It was a moving spectacle, to see him, day after day, while the busy and the joyous were hurrying on their way, buoyant with pleasure or eager with hope, attended by his sister, making his slow and toilsome excursions, trembling with feebleness, and inhaling with difficulty the balmiest airs that ever breathed from heaven. The doom of early death weighed like a stone upon the heart of the beholder, and the thought was forced upon the mind, that before the leaves which were then expanding had fallen, he himself would have been gathered to the tomb! He was to die,—in the very morning of his days, one who was so well fitted to adorn and to enjoy life, around whom so many fond affections clustered, in whom so many hopes were centered. It was a mystery in the dispensations of Providence, too deep for human wisdom to solve; and it sent the faith of the meek inquirer in speechless submission to the throne of "Him, who maketh clouds and thick darkness his pavilion round about."

As the weather became warmer, it was thought advisable that he should pursue his journey homeward. He accordingly left the circle of friends whose interest he had excited, sorrowful to part with one so amiable, and sorrowful most of all with the certainty that they should see his face no more. He bore the journey home much better than could have been expected. His own spirits were excited and exhilerated by the warm welcome of his family and friends, and he seemed, for a deceitful moment, almost himself again.

'Henry returned to us on the 19th of May, greatly emaciated, but with more strength than I had expected to find. He met us all with his usual cheerfulness. Surrounded once more with all those so dear, new life seemed to be infused into him; but, alas! his case was totally hopeless; a large portion of his left lung was gone while the right had already begun to sympathize. He continued to walk about the house and to rioe out daily, but his strength gradually wasted. I very soon acquainted him with his state; he expressed himself perfectly resigned, and again bowed in entire "submission to the Divine will." And now it was, my dear sir, that his character began to shine forth in all its beauty.

Henry's disease, in many respects, had been from the first, peculiar; you are aware that in consumption the mind of the patient is generally impressed by a singularly illusive view of his own case, and that while the disease is making fearful ravages, and the wasting form shows how rapidly he is advancing to the grave, yet no argument can convince him of the fact; he laughs at the fears of his friends, is convinced that they are perfectly groundless, and feels every confidence that a few days, or weeks at farthest, will restore him to perfect health. This was not so with our dear invalid. From the dawn of his fatal disease he knew that it was of a serious character, and the first impulse of his meek spirit, was acquiescence in the divine will; and this view of the case never forsook him. Occasionally, indeed, he did indulge a hope, but never so clung to life as to make him forget that he was a dependent being. More than once he said to me, "for the sake of others, I could wish my life to be prolonged; but for myself, I have no other wish than to bow to the will of my Creator." Again, he was mercifully relieved from pain, and that distressing want of breath, so frequently an attendant upon this disease; he also had an unusual degree of strength until almost the last. This we all felt to be a great kindness in our Heavenly parent. His mind also was clear, not a cloud seemed to pass over it, and he retained so much of his usual cheerfulness, that his friends continued around him, and we were thus enabled to enjoy his society to the last.

When he first returned from the south, I had thought, from the hitherto slow progress of his disease, that he might continue with us through the summer; he so much enjoyed his morning rides, and occasionally an afternoon walk, that I could not realize he was so soon to be taken away. About the middle of June, however, he rapidly sank; the hot weather affected him greatly. It now became evident that we were soon to see his face no more. Of this, he became soon well assured himself, and began to set his house in order; he procured little mementoes for his sisters, and also for myself and others of his friends, and presented them to us with the utmost composure of mind.

During the whole of his sickness, his father or myself had been accustomed, at the close of the day, after his retirement, to read him a portion of the New Testament, succeeded by a prayer. This exercise he always seemed greatly to enjoy. I would endeavor my dear sir, to describe a scene that occured at the close of one of these exercises. He desired his family might be called around him; his affectionate heart burst forth in all its glow of feeling; he raised his soul to heaven in a most energetic appeal for strength to be given him in the approaching conflict with the [illegible] and a blessing upon his beloved [illegible] The season was one among many, during his last days, that never will be forgotten. It was about this period that I said to him one night, "Henry, I want you to select some one of the promises that you can take with you into the eternal world." He seemed pleased with the thought, and said he would. The next day I referred to the subject. He replied immediately as if he had been thinking much of the matter, "Yes! there is one which I think I can call my own: '*Whoso believeth in me shall never die.*'" How beautiful! and, as Dr. Dewey remarked, "nothing could be more appropriate." There was so much in his last days to cheer and comfort us, that I might fill pages with the various incidents connected therewith; but I find I must bring my remarks to a close.

Henry enjoyed, continually, the pastoral visits of Dr. Dewey. They were always refreshing to him. About this time his friend, Mr. Clapp, came on from Savannah: this was a new source of gratification to him. It was on one Sunday morning in June, that Dr. Dewey, Mr. Clapp being also present, administered to him the ordinance of baptism. He expressed to me his high satisfaction at the reception of this holy rite, and I thought he seemed to say, "What now wait I for?" He continued to take his meals with the family, and to pass the day either sitting in his chair, or reclining on the sofa, until about ten days before his death. I said to him one Sunday evening, "Henry, I think you had better not go down to-morrow, you are so feeble, and the exertion is greater than you can bear." "Yes, Doctor," he replied, "I would like to meet them all one Sunday more at dinner." He wished me to be present; but I thought the hour would be too sacred to be intruded upon even by one so intimate with them as was their physician. He went down and joined them at the table with his usual cheerfulness. It was the last time; his dear father bore him back again to his room, in his arms, alas! to return no more.

From this time he rapidly failed: he reclined the greater part of the time on his bed, his mind still unruffled. Many were the conversations I had with him on the subject of his expected change; his preparation was not that of a day, it was that of a life; and in a review of this life, his friends have every possible consolation.

On the 2d of July, he appeared sinking all day, during the night, he wished me to remain with him, and I thought it probable he might not continue until morning; he, however, was more comfortable than I had anticipated, and in the morning somewhat revived. He continued very low during the day, and at night I again remained with him; he slept uneasily the early part of the night, and about 1 A. M., he called me to his bedside, and asked if I thought him dying. I told him I thought not, but that his hour of departure was probably not far off. I asked him if there was any thing more he wished to communicate; he said, *no*; all his worldly matters were settled. Again I begged to know of the state of his mind; I found it serene; he said he felt happy. He sank again into a tranquil sleep. About 5 A. M., again he told me he thought himself going; I found it to be so, and quickly summoned the family. And here, opened a scene that I dare not attempt to describe. To each of his sisters he had a word to say, a separate farewell; to his beloved father; to his almost adored mother, "Be comforted, dear mother, said he;"—but I will not, I dare not enter upon a description of this solemn hour. He again called me to him, and said much of kindness and affection, which my pen refuses to trace. This scene much exhausted him; he felt himself sinking fast. And now, said he, I should like once more to join with you in prayer. With whom, I said, my dear Henry? With my father, said he, if he feels able. Through the divine aid his parent *was* enabled to kneel at the bedside of his dying child, and, with his family around him, to commit the soul of his dear boy to that God who gave it. Oh! sir, it was a solemn hour! I have witnessed many death beds, but never any thing to equal this. We all arose from kneeling around him, and stood watching his dying countenance; it spoke of perfect peace. Soon he fell asleep to awake no more, until the trump of the great archangel shall awaken all to judgment. He spoke but a minute or two before his breath left him, and

intimated to us that all was well. There was no struggle in death; his countenance soon assumed that lovely, placid look, which all who knew him loved to look upon in his days of life and health.

He remained with us for two days, as if asleep upon his couch. Kind and sympathizing friends strewed sweet flowers around him as he lay; the rose, the jasmine, and the fragrant lily, emblematic of his virtues, his purity of life and character—they faded away, but he remained lovely in death; and then they bore him away to his place of sepulture. Thus has passed away, in the morning of life, this interesting young man, so full of promise, so well fitted to adorn society, to benefit his fellow creatures; —he has gone, but his name still lives. May his extensive circle of young friends strive to emulate his many virtues; and may his holy example be held up for their edification!

These pages, Rev. Sir, have been written amid a press of professional duties. I am sensible, that I have not done the subject justice.

With every sentiment of respect,
I am, Rev. Sir,
Your ob't serv't,
Jas. D. Fitch."

CHRISTIAN REGISTER.

BOSTON, JUNE 13, 1846.

Among the many objects, which deservedly claim our attention, there are three in which we take a special interest at the present time;—the first because of its universal character, and its appropriateness at all times, the other two because of the peculiar opening for extended usefulness which they now present. We refer to Bible Societies, to our Theological Schools, and to the Circulation of Tracts and other religious books prepared by our own Denomination for the diffusion of what we regard as Christian knowledge.

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BIBLE SOCIETY.

We are just now particularly reminded of this subject by the Annual Report of the Massachusetts Bible Society. We cannot too much dwell on the importance of sending this fountain of religious truth into every family and of seeing that every wayfarer, every young man who leaves his home, shall, if he will, have this as his constant companion, guide and friend. Its words have an authority which no other words can have, it has a message for every heart under every variety of experience, and, let the teachers of a shallow philosophy say what they will, it has a profoundness of insight, a depth of wisdom, which human philosophy has often sneered at only because it could not comprehend it.

"It is," says the Report before us, "equally adapted to all classes of minds, to all degrees of human intellect and all varieties of human taste; so that the humblest and the highest, the ruler of empires and the peasant in his hut, the rich in his fulness and the poor in his straits, may alike find in them their instruction and hope; so that minds *differing* widely in comprehension, and sympathizing in few things else, can go together to the same waters of life for their refreshment and strength. "The most learned Christians," says Dr. Watts, "when they come to die, need the self-same promises for their support as do the humble and unlearned;" and, "if I might choose," said Sir Humphrey Davy, in his last sickness, "what I should count most useful and most delightful for myself, I should prefer, as far beyond all temporal blessings,—power, rank, learning, fame, or wealth,—a firm scriptural faith."

Neither is it a less remarkable characteristic of inspired truth, that while in itself it is of the sublimest nature, and reveals to us the most glorious promises and hopes, it maintains at the same time its soothing power, is attended by no diseased or unhealthful excitement, and both in the nature of its instructions, and their immediate influence upon the mind, is precisely what is needed to sustain the feeble and to support the weak. "It is a great excellence of the Bible," said one who had experienced its power, under the pressure of mental as well as bodily suffering, "that it contains so little that is exciting."* In an extremity of her sickness, she had requested a friend to read to her, from a celebrated author, his eloquent description of the happiness of that heavenly world, to which she hoped she was even then hastening. But her friend had hardly advanced a page, before the patient declared, that she could not bear it. The description and the imagery she found were of too exciting a character. She requested to hear from the Gospel of the Savior, and then spoke with emphasis of this peculiar excellence of the Scriptures, that "they contained so little that is exciting." It is a thought surely deserving our grateful contemplation, that the most awakening truths have also a soothing power; that while calling into exercise our highest faculties and our strongest affections, they leave us to the calm possession of them all; and that needful they are to the sick and sorrowful, to the distempered in fancy and the diseased in frame, to the penitent and the devout, they come to them in the very spirit and power of Him who said: "Let not your hearts be troubled. Ye believe in God; believe also in me."

* See Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, by Rev. E. W. Hooker.

The truth of these remarks we have felt with peculiar force at times of great physical weakness and exhaustion. Other words seemed flashy. They grated on the nerves, and gave no comfort, but passages from the Psalms, and, most of all, the words of Jesus, though on the loftiest of all subjects and containing the sublimest of truths, came with such gentleness as to subdue every irritating feeling, harmonise all its powers and bring peace to the soul. While we strive to spread this book through all the land, shall we not study and bring home to our own hearts its divine precepts?

MEADVILLE AND CAMBRIDGE THEOLOGICAL SCHOOLS.

The great object of Meadville School is to supply preachers for the West. Young men at Cambridge are, and from the situation of the place, must be educated under influences and with habits and tastes not the best fitted to prepare them for such a work, as is required west of the mountains. Besides, the expenses of education at Cambridge are too great to allow the class of young men, most likely to engage in the missionary enterprise, to spend there the time that is required. For these reasons, we have always looked with great interest at the School at Meadville. There, young men, while at the School, breathe the western atmosphere. They are in a place favorable to the strictest economy and, therefore, particularly fitted to prepare them for the life of labor and self-denial which is before them. Besides, western men, those who are born and bred west of the Alleghanies, are attached to the place and may there be educated for the ministry.

The School, it is well known, was founded by Mr. Huidekoper, a gentleman of great practical wisdom, and of enlarged benevolence, whose life and writings have done much for the extension of our views. His son, one of the professors, has almost from his childhood, considered himself as set apart for this work. He has educated himself thoroughly for it, and now, without pecuniary compensation, devotes himself entirely to the duties of his office. Two other gentlemen, Mr. Millard of the Christian Denomination and Mr. Hosmer, the Unitarian minister of Buffalo, give lectures in the course of the season, having no compensation but their travelling expenses and the supply of their pulpits during their absence. Rev. Rufus Stebbins, formerly of Leominster in this State, a man of great zeal and energy, is, we believe, at the head of the institution, and receives an annual salary of but six or eight hundred dollars. Here then is a school, supported in the most economical manner, which is giving not a nominal, but a thorough Theological education.

And its advantages are beginning to be felt. There are now, we understand, twenty three students belonging to it, and eighteen more have applied for admission at the beginning of the next term. But these young men are mostly poor. Fifty dollars will support one of them a whole year. Now, may not our country parishes, such as approve the object and are able, undertake to support, each of them, one or two young men? Is there any other way in which fifty dollars may be so expended as to accomplish more for missionary purposes?

We would not forget Cambridge. We need all and more than all that can be done there. We wish, for the cause of sacred learning, that instead of two, there were five Theological professors there, who might not only educate young men for the ministry, but, by their learned works, send out a stream of knowledge through the land; following out subjects which parochial clergymen have not time thoroughly to investigate. The school then deserves a much more liberal support than it has ever yet received. But in order to be what it should be, it must be endowed with large funds, and that can be done only by our large parishes and our wealthy men.

We believe it has been a misfortune to the school, to be connected as it has been with the College. We believe that it would have commanded more entirely the confidence of those disposed to contribute bountifully to its support, if it could have been separated not only in fact, but in name from Harvard University. But the highest legal authorities have decided that this cannot now be done. It rests with those who value the cause of sacred learning and who have the means at their disposal, to say whether this school, which ought to be the source of so much religious light and intelligence to the whole community, shall in the number of its professors and the facilities of education which it affords, be so much below the other kindred institutions of New England. Is it honorable to the men of wealth and intelligence who are favorable to the cause of religious freedom and religious inquiry, that it should be permitted so to continue?

CIRCULATION OF TRACTS AND OTHER RELIGIOUS BOOKS.

Another important means of usefulness, which commends itself particularly to us, is to be found in the circulation of Tracts and other Unitarian books. The field is the world, and through almost its whole extent the precious seed may be sown. The New York Unitarian Association have offered to distribute our tracts to almost any extent. They should be placed in the steamboats on our western lakes and rivers. Our friends who are travelling through the west should make it a point to take them with them, not to force them upon strangers, but to give them, where they will be heartily welcomed. Thousands of copies of such books as Channing's works and the Life and works of Henry Ware, ought to be nearly or quite gratuitously distributed through the whole country. They are the cheapest missionaries that we can send, and the most effective. Let them, then, be put into the hands of ministers and zealous laymen, who are travelling in various directions. Let our missionaries be freely supplied with them. Especially where they are called for, let them be freely sent. How many books are now lying idle in our garrets which, if only distributed, might be the means of extended usefulness. The following letter shows a state of mind which is very common.

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Canton, Michigan, March 21st, 1846.

Rev. Mr. Holland,—Dear Sir. Permit a retired stranger to intrude upon your notice. I have never beheld your face in the flesh, but heard by the hearing of the ear. I am located in this western country, where I am, to all intents and purposes cut off from a personal acquaintance with the Unitarian denomination, having never, to my knowledge, heard one of that order preach, and having, in consequence of sheer poverty, no means to become acquainted with their sentiments in general through the medium of their publications. I have never seen but one number of the Christian Register, but with that I was much pleased.

Should you feel like aiding one of the lovers of truth and spiritual freedom, and one who can appreciate a favor, by sending me occasionally some periodicals of your denomination, they would be cordially received and duly appreciated. I have been trying to preach a free Gospel among the poor and scattered of the flock in this country for nearly two years; but, it seems to me that the mass of professing Christians are sadly in the lurch in consequence of supine submission to the spiritual guides who assume the responsibility of legislating for the Church of God.

Perhaps you have access to means so that you could furnish me with a few choice volumes of a literary, theological and practical character. Should this be the case, and should you feel that it would be blessed to do good in this way your favors would be gratefully received.

I remain, sir, with the most profound respect, your brother in Gospel bonds,

Emery Crosby.

P. S. I own no master but Christ; no name but Christian; and no creed but the Bible.

E. C.

Anything left with Israel Bangs, 15 Long Wharf, will reach its destination. F. W. H.

MR. HUDSON'S SPEECH ON THE WAR WITH MEXICO.

There is something so complicated in our political movements that we do not pretend to understand them. But we do believe that the free States have lost a vast amount of influence by the attempt to argue as matters of expediency, subjects which ought never to rest on any but moral grounds. With the exception of a most eloquent and lofty speech from Mr. Adams, years before it was consummated, and a single outburst of indignant eloquence from Mr. Winthrop when the project was first suspected—a stand nobly taken, but in which he was poorly supported at home,—with these exceptions, the whole Texas iniquity has been brought forward and consummated with hardly a single speech in Congress, so far as we have seen, which ought to be tolerated on such a subject by a Christian community. Under these circumstances we take pleasure in giving the concluding part of Mr. Hudson's speech on the war with Mexico.

"Before I conclude my remarks, I must notice another subject closely connected with this, and one out of which our present difficulties have grown. Gentlemen with whom I have acted on this floor will bear me witness, that I have not been in the habit of going out of my way to attack the institutions of the South. Though I have always regarded slavery as an evil—a political and moral wrong—having no power over it in the States, I have been disposed to leave it with those who have it in their keeping to manage, according to their own sense of propriety. But, when gentlemen throw this subject in my path—when they bring it up here for action, and ask me to give a vote upon it, I will speak and act freely—I will not give it my countenance—it shall not be extended by me. This war is one of the first fruits of the annexation of Texas. And that measure was got up and consummated to extend and perpetuate slavery. Mr. Calhoun, in the correspondence submitted with the treaty, avowed this to be the *primary* object of annexation. I opposed it then, and I voted against the war because its object is to extend, not the "area of freedom," but the area of bondage. And I wish to commend this subject specially to the gentleman from Illinois, whose bosom glows with such ardent patriotism, that he is willing to spill rivers of blood in this war with Mexico. That gentleman was born in a State where the blight of slavery was never known, and his residence is now in a free State. All his associations, we may suppose, have been in favor of freedom, and yet he is willing to aid in riveting fetters upon others—now as free as himself. Yes, Mr. Chairman, though he professes an ardent love of liberty, and would have us believe that his bosom was warmed by the very fires of patriotism, he is desirous of spreading the curse of slavery over a large section of country where it is now unknown. He is so devoted to his country, and so in love with her institutions, that he is willing to sustain, with blood and treasure, an institution at war with the first principles of a republican government—*liberty* and *equality*. He denounces Mexico as an uncivilized and barbarous power, and still he aspires to be a leader in a policy designed to extend and perpetuate slavery, and to plant on the soil of Mexico an institution which she, barbarous as she is, and corrupt as the gentleman would represent her to be, would not permit to pollute her soil. This is the position of the gentleman who denounces all as traitors who will not bow to the dictation of the majority on this floor.

He may occupy that position, but I confess that I do not covet it. I agree with the late Whig candidate for the Presidency, Mr. Clay, that "all wars are to be regarded as great calamities, to be avoided if possible; and that honorable peace is the wisest and truest policy for this country." I agree with him, also, that in a war for conquest, and especially in a war to extend and perpetuate *slavery*, we should stand disgraced in the eyes of the civilized world. In such a war, I fear that victory itself would prove a defeat, and that a triumph over our enemies in foreign countries, would eventuate in the destruction of our free institutions at home. War under any circumstance is a great calamity. But when it is waged without an adequate cause—when it is carried on to gratify an inordinate ambition, or an unholy spirit of conquest, it is more than a calamity—*it is a crime of the deepest dye*. And the administration which shall use the power reposed in it for good, for such wicked purposes, merits and justly merits *public execration*. Let those in power look well to it that this execration does not fall upon their heads. They may think it a light thing, but let them remember that blood shed for unrighteous purposes will cry from the ground to him "who bringeth the princes to nothing, and who taketh up the isles as a very little thing."

For the Register.

Mr Editor,—There is a part of Mr. President Quincy's remarks at the Anniversary collation, which I think very important, and to which I venture to draw a new attention. It is that part where he makes a distinction between the *natural freedom of inquiry* and the *Christian* freedom of inquiry. That distinction seems to me one very necessary to be made, and yet one which in our discussions we generally do not make.

The propriety of this distinction is particularly plain, where the President contrasts the "use of reason under Christianity" and the "use of reason over Christianity and without it." The natural freedom of inquiry and liberty in coming to conclusions, is, so soon as we come into the sphere of Christian faith, and stand within the Church as believers, limited or conditioned by whatever is an essential part of Christian faith, or a part without which Christian faith could not be. When Christians inquire concerning their religion, they surely cannot put in question that essential on which not only all their opinions have been based, but all their habits of thought formed, and by force of which alone they occupy their position with regard to the world and God and the universe. They cannot put into the scales of doubt the fact of that divinely wrought redemption, by virtue of which they interest themselves in their inquiries, to explain and understand which is the whole purpose of their theology. It is like calling on one to doubt his own existence, while studying himself; or to doubt the existence of matter, while tilling the ground. The metaphysician has surely a freedom of thought absolute except so far as necessity limits it; and yet even he is forbidden to deny his own personal existence, for that is pre-supposed. The natural philosopher must not allege that matter or any part of matter does not exist, for that matter is his subject. So the theologian, or Christian speculator or thinker, cannot deny the great fact, by which alone he becomes a theologian, and has as a Christian anything to speculate or think upon. He must not call in doubt,—as a Christian he is forbidden by his nature to call in doubt,—the *redemption of mankind in Christ, the regeneration of the world*, in the Church of which he is a part, *through the divine appearing of Jesus Christ*. This is the pre-supposed fact, without which all Christian inquiries must be as fruitless, as investigations of the planets by a blind man who does not believe that they exist, or studies on his own soul by a man who does not believe that he has any. Nothing that belongs to Christianity, no single part or trait of it, can be understood except in the light of this pre-supposed fact, a fact which is not presupposed without evidence, but having been already received on the basis of the best of all evidence, living experience and perfectly adequate spiritual vision, with a certainty like that by which we know things in the sphere of the senses, cannot be brought afterward into intellectual question. For every Christian not only had at the first perfect evidence of it, but carries about with him perpetually such a living evidence of it (I mean not in the degree of goodness he may have attained, in the practical influence of Christ on him, though this is a confirmation, but in the clear consciousness, which has become habitual in him, and which all new light and new experience confirms, of the divine fact of Christianity as an object of his spiritual view or heart's contemplation, considered not only as in himself but as a fact of the world's history) that he cannot question such living evidence of it I say, and if questioned has for himself and for all believers an instant and sufficient answer.

To define, and precisely to describe the parts and the whole of this pre-supposed fact which lies at the bottom of all Christian inquiry, I have not yet attempted. And I will not now attempt it. For since it lies in the consciousness of all Christians, to them it needs not to be described, and to others it would be useless to describe it, inasmuch as *it presents its evidence only after it has been believed*. Agreeably to that which is quoted from Alexander Wales "In logicis ratio creat fidem, in theologicis fides creat rationem," it must enter into us through our inward experience, our religious sense, before it can unfold itself in the intellect.

But here I am compelled to withhold my assent from the statement of the point by the honored President. He thinks that the admission of "the Bible as a record of divine origin, and a revelation from God" is the fundamental and pre-supposed fact. But in what sense is the Bible "of divine origin?" The Old Testament we must receive with great allowances. And even the New Testament has not that diplomatic accuracy and historical perfection which justifies us in ascribing it "*as a record*" to a divine source. The farther and the more impartially investigations into its origin are conducted, the more does it become apparent that the recording of Christianity was through the instrumentality of men, who, though greatly raised and directed by the Holy Spirit, and in all the parts of their office as transmitters to future times of Christ as the Redeemer and religious light of men, adequate instruments of the divine providence, were yet left in the detail of the execution of that office, subject to the peculiarities and to the limitations of their individual minds. Of this we have evidence in historical inaccuracies, and inconsistencies in the subordinate circumstances of their accounts which can be no longer denied. The Gospels present varying accounts, and as records considered in their outward character, must be called of human origin, but through all this variety and human imperfection of dress we see the divine fact lying the same in all of them, the same Savior transmitted to us, according to the different sides of his infinitely multiform being which he presented to different minds, but still the same whether in the traditional Matthew or in the inspired John. In all of them Jesus Christ is represented as living the same life, as performing the same sort of works, and as making the same claims. And the variety of representations is peculiarly adapted to exhibit to us a complete image of our Savior.

Now the pre-supposition by which one is able to use the Bible aright, is not, as it seems to me, the divine origin of the record, but the divine character of the fact. That fact he must accept by faith, and by a sweet and divine compulsion of his religious nature, before he can possess and exercise his freedom of thought in the understanding of it, and in speculating on it and its consequences. It is a law of the Christian world, that its phenomena are understood, that its origin and laws and progress and principles and doctrines and virtues are comprehended only by one who believes in him who founded it, and through faith in him has received a Christian sense for Christian truth. It is as impossible to understand Christ without being in him, as it is to see the paintings of a Church without being in it. And when we are in the Church, we cannot dispute the fact that it is a sanctuary; so when we are in Christ we cannot dispute the fact that he is that Savior, and a presence of God in the world.

"What!" it is said, "then you after all would force on us a creed! You will not allow us to go to the subject with our natural freedom!" To this, President Quincy's answer is perfect and sufficient. You are here restrained "not by a creed, but by the nature of the subject." Your *natural right* is not at all impaired. As a philosopher, as an unbeliever, you may come to conclusions to which you may be led concerning Christ, and you are free to express, nay it is interesting and proper that you should express them. But if your conclusion is that he was not the divine Redeemer, that is, one appointed by God, to raise men through himself into communion with God, and to communicate to them the life of God, you are by virtue of that conclusion excluded from the description of Christians, and not only should properly lay aside their name, but are without the sphere in which things can alone be rightly seen. You are, as the President says, "not under Christianity, but over it and without it;" and what you say cannot have any significance in the way of their faith, for those who are within.

It would remain, in order to complete my present design, to state more precisely what is that "pre-supposed fact" of which we speak, how much it comprehends and what it does not comprehend. I should wish to exhibit the nature and particulars of that degree of Christian faith which is the condition on which we come into the Christian Temple, so as to see the beauty of its walls. But this would be too difficult and lead us too far. The thoughts of our denomination in this quarter seem at present engaged precisely on this point, without having as yet any very definite direction, or any common principle of motion. The tendency to consider and determine it will probably grow stronger. We shall by degrees come to some general understanding of what is our common ground, what is the fundamental of faith. Surely, if wisdom holds her reign, that will be seen not to be belief in outward miracle; which, however necessary to the completeness of the faith, cannot be regarded as essential to its existence; nor belief in the inspiration of the scriptures, a very vague and doubtful tenet; nor communion with the Church in the ordinances; nor a correct and virtuous life, far less than either; but if it be described to be a living faith in Jesus Christ as the the appointed, and the effectual, and the everlasting Redeemer of men, the giver of a life of God in the soul which is everlasting, the utterance, the "express image" of the deity, this will in some measure appeal to that which lies at the foundation of the universal consciousness of Christians. But if it be demanded that this fundamental be so stated as to bear the attacks of a skeptical philosophy, that demand will not be complied with; for the nature of the thing forbids it. G. F. S.

For the Register.

ASPIRATION.

May I have grace to turn all the events of Providence to profitable use in the way of clearing up my mind and discerning more distinctly all truths which are important, feeling more deeply their force and value, and especially be enabled to use them in self regulation, in quickening the power of conscience and directing my good affections to proper objects. Oh my God and Father, I would humbly seek under all the varying circumstances of life to be under the influence of thy grace, waiting in patience and with a collected and tranquil mind the operations of thy will upon my spirit. I would desire to see and to feel deeply my negligence and unprofitableness, and how naturally, as a consequence from it under thy retributive moral government, I am of so little use in the great business of doing good to others as thy servant, in proportion to my gifts and opportunities. Root out, O my Father, the evil that is in me, and raise up a spirit of reform and moral renovation. Let not the infirmities, the weakness and cowardice so fatal in the gloomy imbecility of the past, go on to corrupt and render blank the few years at most, which now remain to me. Whether it be pride or an insensibility to the reality of thy moral will; thy constant presence, watchfulness and judgment of our lives; in a word a want of faith in those fundamental, religious truths, and if so a want of confidence in thy disposition of tenderness for us as a parent, and care for us, or whether it be, that, through the great abundance of thy munificence towards me I am hardened, and do not enough fear and properly apprehend whatever casualties in the course of Providence await me; whatever be the cause that I improve so little, and waste so much of time, and every thing else which I hold in trust for the good of others, let me in my actual state and condition be, under the gospel, the subject of thy saving grace. Let me learn better to bear and forebear and grow as well as suffer, repressing unworthy jealousies and suspicions of a mortified pride, and improving rather any evidences of disesteem and neglect shown by others towards me by commencing a course of more searching inquiries into the defects, infirmities and bad habits, that may have caused them; and apply myself with all the energy and diligence of a hearty good will and devotion to thee, to correct these faults: being in the mean time patient with myself, and composed in spirit, not giving way to useless complainings and vain regrets, nor improfitably occupying my mind in sinful attempts to hide my defects from myself, or palliate them by dwelling on the known or imagined faults and infirmities of others in comparison; thus incurring most surely thy displeasure, and bringing upon myself a greater guilt, an increased moral weakness and a certainty of future discontent and debasement in the eyes of men as well as in thy sight, my Father and judge! Thou hast proclaimed again and again to us through all the various channels of thy enlightening and correcting providence, that we may, by judging ourselves and dealing with ourselves, according to our knowledge of thy moral laws, avoid being judged by thee. We have implanted within us a law in our hearts. But thou through one Savior hast declared to us, that the difficulties of our condition, whereby we are so often prevented from feeling its force and power upon our affections, are provided for in the scheme of thy grace. We have then only to learn to love our duty, to have a taste for moral goodness, to exercise ourselves continually in repressing the wrong impulses of our passions and appetites, resisting an evil temper on all occasions and in all degrees; cultivating a kindly spirit towards others; learning to make due allowance for their weaknesses; forgiving their offences to us, and not using any occasion of their faultiness to presume upon our superior moral thought and goodness, but rather encouraging on such occasions the thought within us, that we are alike subject to the influence of temptation, that from our past experience we have no reason to flatter ourselves that we should under like circumstances have proved better than others, or, at all events, that under different temptations to do other wrong acts we should betray like weakness and perhaps be guilty of more aggravated offences. With all thy providential goodness and grace, we yet are required (in order to secure the full benefit of it) to be sober minded, watchful, and to improve all the means afforded us to strengthen our position, whether as respects character, property, and circumstances, so to avert temptation and increase our moral security. O, my Father, bless to my improvement these reflections, and O, bless me with an increased sinsibility to all the duties and attention to the means of better discharging them in the time to come. W.

For the Register.

WANT OF EMOTION.

Our Unitarian preachers are dropping by degress into a bad habit.

They seem to have expended so much thought on the construction of their sermons, as not to leave sufficient strength to deliver them with earnestness and effect.

Preachers are expected to attract attention, not wholly by the elegance of their periods—emotion is required on the part of the speaker—if it is neglected, their hearers will become more and more indifferent to their ministrations, save a few, whose lives are devoted exclusively to intellectual culture.

Preachers may like the society of such ladies and gentlemen at the fire-side; but they must recollect that no congregation is composed wholly or in part even of such hearers. Let there be a change. A.

For the Register.

A SONNET.

Great Missionary to the human heart,
That spirit world, where heathen gods abound,
Alike on Christian, and on Paynim ground;
The Gospel to this mighty waste impart.
T'is thine to scan the soul, its joy and smart,
See glimpses of the Infinite Profound,
O'erwhelmed by brutish appetite around;
And back to heav'n lead man's immortal part.
No need the tropics fiery sands to roam;
Lo! pagans live before thy eyes at home.
To these dark "spirits in pr ison," it is thine
To speak on themes, O, Dewey, which shall fill
Celestial natures, and with rapture thrill,
When burning constellations cease to shine.

S. J. C.

Church of the Messiah, New York, May.

☞ We learn that President Everett has been invited to deliver the Address before the Alumni of Harvard University, at the next Commencement.

BOOK AND PAMPHLET SOCIETY.

The Directors of the Unitarian Book and Pamphlet Society, ask leave to

REPORT:

That as in former years, so in the past year, they have endeavored to adhere strictly to the principles and modes of operation prescribed to them by their constitution. The object of the society is the wide and gratuitous distribution of Books and Pamphlets. They have a depository in a central part of the city, (No. 21 Tremont Row) supplied with the best books and tracts which explain and defend the Unitarian faith, and the duty of living a pure and holy life in accordance with it, as the embodiment of the revealed will of God. This depository is kept open during all the business hours of every day in the week except the Sabbath; and is free of access to all who wish for tracts or books for gratuitous distribution. They employ no agents to carry and scatter these promiscuously abroad; but for all those who seek, here is a place where they may obtain a full supply, "without money and without price."

During the past year there has been an increased and increasing demand for these publications. Perhaps in no other year save one, since their organization in 1827, have they found so great and spontaneous a demand for their books, pamphlets and tracts of every description. In 1841, they delivered from their depository 17,000 tracts and 111 books. In 1842, 8000 tracts and 435 books. In 1843, 5000 tracts and 586 books, while in 1845, the year just terminated, they have delivered more than 14,000 tracts and 467 volumes of books.—If we suppose that each of the tracts averaged 15 pages, which is under rather than over a fair estimate, we shall find that the number of pages distributed the past year is more than 200,000. As the total number of tracts distributed in the last five years is 48,000, by the same calculation we find that the whole number of pages in tracts distributed for the period of time is 700,000.—The number of books distributed in the same period is 2000. If we average these at 200 pages each, the total for books is 400,000; and the aggregate for both books and pamphlets, is 1,100,000. It should be mentioned, that among the books distributed, were entire sets of Channing's works in 6 vols.; with those of Dewey's, Burnap's, Greenwood's, Peabody's, Dana's, and Ware's, some of which have been placed at the Meadville School; some in the hands of ministers of the Christian denomination, and others in the hands of our own ministers at the west for personal use and general circulation. It would be safe to calculate that these books and tracts had reached in the course of a single year 200,000 minds; as they have the best reason to believe that they have been most faithfully distributed by gift and by loan, not carelessly by the way-side; not heedlessly on stony ground; but uniformly where there was a disposition to read; where each would be read by many; and read eagerly; seed cast into good ground, to bring forth some thirty, some fifty, some an hundred fold.

The total income of the Society from 1841 to the present time has been, $1,538 82; and its expenditures $1,337 65, leaving a balance in the Treasury of about $200. If the Society is to be continued its efficiencies and means should be increased. The time has come when we should do either less or more; when we should either give up our trust to some other and better agency, or take some decided steps to increase our ability and usefulness. If we decide to adopt the latter as the only wise alternative, the society, as it seems to the Directors, should assume a more prominent attitude; should hold an anniversary meeting like other kindred religious and benevolent associations during the last week in May; and by some permanent and uniform means secure an income sufficient to accomplish the beneficent object which it has in view. Their expenditures the last year were something over $400, which may be regarded as the minimum for the supply of the Society's present wants. By a little exertion, it cannot be difficult to raise that or even a much larger sum.—This field of usefulness and benevolent action is evidently enlarging, and if we are to occupy it, we must do it with steadiness and increased vigor.

NEW PUBLICATIONS.

The Works of Henry Ware, Jr. Vol 1st.

It is really refreshing to be allowed to feast our minds and our hearts on this goodly volume. It contains Mr Ware's miscellaneous writings in Prose, of a lighter character, and selections from his poetry. None of the prose articles are now published for the first time. Many a glad heart has welcomed them, and many are the tears which have been shed over them as they have come out singly, some in the Christian Register, and some in other periodicals. We know not where to find compositions of the kind which are equal to them. With a humor so childlike, a pathos so touching and in words so simple, do they contrive to win our affections, to impress upon us the most serious of all subjects and to lift our souls up in adoration and praise. In short these lighter productions, as they are called, are to us, more than anything else which he left behind, what the author himself was. In reading them and most of the little poems which the volume contains, past hours are revived, the good man's countenance in all its changing hues is once more before us, his voice, now in playful tones, now unaffectedly serious and now rising into a strain of triumphant faith and prayer, we seem again to hear, and the beauty of his own pure thoughts is sanctified as by his own renewed presence.

There is no volume which we would more heartily commend as a household book. In every part of the house, among all who can read and even with children who cannot read, it must meet with acceptance and do much good. The poetry, we believe, will place Mr Ware among the first of American poets.

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Lovest Thou Me: or the Believer's Companion in his hours of self examination. By Rev. Daniel Wise.

This is a little book made up of meditations on important subjects, each meditation having a passage of Scripture for its motto and closing with a few lines of poetry. The thoughts, if they have little that is striking or original to commend them, are marked by a truly devotional spirit, and tho' there are expressions, such e. g. as "my crucified God" which we cannot read without something like a shudder, the book is in this respect as well as in the prominence given to what we regard as unscriptural doctrines, less objectionable than most works coming from the same denomination.

The Youth's Cabinet: Edited by Francis C. Woodworth.

We have received the June No. of this pleasant periodical, and hope hereafter to make use of it in our department for the young.

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The Southern Quarterly Review. We have looked over the April No. of this Review, and have been surprised at the spirit, ability and learning that it exhibits. The Article on Mr Legare is a remarkable one, dealing in Greek, Latin, French, and Italian as if everybody understood them, and talking about the Civil Law as if the writer had lived under Justinian. The Review is *Southern* in its politics and some more important matters, but with these exceptions, liberal and Catholic.

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The Old Man's Calender: A discourse delivered in the First parish of Hingham, Aug. 26, 1781, by Rev. Dr. Gay—he having that day completed his eighty-fifth year. Hingham, 1846.

We were somewhat surprised at this reprint of an old sermon when so many new ones hardly find the attention they deserve, but on reading it we thought the publisher fully justified in bringing into notice again the words of wisdom which met with so much favor from the public that the discourse was reprinted not only in this country but also in England and Holland, being translated into the Dutch language. The whole sermon breathes a sweet religious spirit, as the following passage may show.

"And surely they that have followed the Lord to a good old age should be willing and glad, and only wait for leave to go to him; although the passage be through the valley of the shadow of death. It becometh such to be satisfied with long life. And if at the end of it, they feel any reluctance to a departure hence, to say unto the lingering spirit, as good old Hilarion did, "Go forth, O my soul, why dost thou pause and stop! hast thou served God these threescore and ten years, and art thou afraid to die!" The very learned and pious Matthew Mead, when he was dying said, "I am going home as every honest man should, when his work is done; and I bless God I have so good a home to go to."

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Lessons on the Parables of the Savior, for Sunday Schools and Families. By Rev. F. D. Huntington.

We are glad to see this new accession to our Sunday School Manuals. Allen's Questions have done, and are still doing a good work. Mr. Fox's Ministry of Christ is an admirable book, inasmuch as it *preserves the Scripture language*, while it arranges the facts, related by the different Evangelists, in the order of a consecutive narrative. On this account we decidedly prefer it as a Sunday School text book to Mr. Ware's Life of the Savior, valuable as this latter book is in many respects. Mr. Huntington's book, as its title indicates, is confined to a small portion of the Gospels, and is intended by familiar dialogues to draw out the meaning of the parables and at the same time to make the young familiar with incidents in the life of Jesus. We are pleased with the plan and with the execution. But it is only by trying it with children that its true merits can be tested. We heartily recommend it to teachers, not to supplant others, but to take its place beside them, if on trial it should be found, as we believe it will, adapted to their wants.

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Dr. Flint's Sermon on the death of Dr. Brazer. This discourse was "delivered March 14th, 1846, in the North Church in Salem, the first Sabbath on which the church was opened after the decease" of Dr. Brazer, and is a solemn funeral sermon, showing how "the deceased pastor is still speaking to his flock." It would be more interesting to us, if it contained a more particular account of Dr. Brazer's life. But a sermon of that kind is the most difficult of all sermons to write, and perhaps in the first hours of bereavement it is as well to have the solemn lesson, which the event is fitted to teach, pressed home upon our minds.

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We have received from the Publishers the following books.

Hints designed to aid Christians in their efforts to convert men to God—a popular work which has now reached its fifth edition.

Stuart's Miscellanies, consisting of letters to Dr. Channing on the Trinity, and on religious liberty &c. &c. We shall have occasion to recur to this volume again.

Littell's Living Age, which we are always glad to receive.

We are glad to see that The (London) Unitarian is republishing Mrs. Dana's admirable letters on Unitarianism.

From the publishers we have the American Review, a Whig Journal of Politics, Literature &c.

THE CAMBRIDGE CHURCH GATHERING IN 1636,

In the notice we gave a week or two since of this discourse by Mr Newell, we omitted to say anything of the appendix, which to genealogists and antiquarians will probably be the most interesting part of the publication. It contains some valuable historical matter, especially in the list it gives of all the members of the church at Cambridge in 1658 "together with their children who were either baptized in this Church, or (coming from other churches) were in their minority at their parents joining."

THE N. E. ANTI-SLAVERY CONVENTION,

Assembled in Faneuil Hall on the 26th ult. Francis Jackson was chosen President. Among the Vice Presidents, we notice the name of Abby Kelley; and one of the Secretaries was Paulina S. Wright of Philadelphia.

In answer to the question, who were to be considered members of the Convention, it was voted unanimously that all persons present, or to be present, be invited to take part in the *discussions*. After choosing a business Committee and hearing an Address from Father Henry of Palmer, Edmund Quincy on behalf of the Committee introduced four Resolutions. The 1st. of these Resolutions declared that the Governor and Legislature of this Commonwealth, if they in any way aided the U. S. Government, would deserve the contempt of all honest men, in the invasion of Mexico, be recreant to duty, liberty and the Constitution, and especially base and inexcusable, while they have repeatedly declared the annexation of Texas, as illegal—a deliberate assault upon the compromises of the Constitution. The 2d. Resolution declared the conduct of our Senators and Representatives in Congress, who have voted for appropriations for the support of the attack on Mexico, to be a disgrace to themselves, the spirit of the age and this Commonwealth, &c. &c. The 2d. and 4th. Resolutions referred to the case of Torrey; and the latter charged the guilt of his death upon the American Church. G. W. F. Mellen offered a series of Resolutions, the burthen of which was, that there had been a wide departure, in the administration of the General Government, from the principles and intent of the Constitution. One of Mr. M's. Resolutions recommended the circulation by "under-ground railroads", and all other just and and honorable means, "to those called slaves" of the information, that they are neither legally nor constitutionally slaves, nor can be held as such." And another of his Resolutions, disagreed en-

tirely with the doctrine of the Hon. Mr. Giddings, that we as individuals or as a General Government have nothing to do with slavery, as it exists in the various States.

The two first Resolutions of the business Committee were debated, during the residue of the morning and afternoon session.

In the evening the following Resolution was offered by the business Committee, and advocated by Edmund Quincy, S. S. Foster, Mrs. Foster and W. L. Garrison.

Resolved, That in the present base and unworthy attitude of Massachusetts, as seen in the light of her past professions and protestations, do we recognize a new proof of the necessary results of an attempted union between Liberty and Slavery, and a fresh argument for the adoption by all lovers of liberty, and of their country, of the motto of the American abolitionists, of

"NO UNION WITH SLAVEHOLDERS!"

On Wednesday, A. M., Wendell Phillips offered the following resolution, as an appendix to the one under consideration, and advocated the passage of the same. Origen Bachelor opposed the resolution. Remarks by Abby Kelly, Foster, Isaac T. Hopper, and Caleb Stetson.

Resolved, That at the bar of Liberty and Humanity, we impeach GEORGE N. BRIGGS, the author of the proclamation dated yesterday, as perjured on his own principles, as a traitor by his own showing—as one, before whose guilt the infamy of Arnold, and of the Missouri compromise, becomes respectability and decency; since, under oath to support the Constitution of the United States, he calls on the Commonwealth to rally a war, which is waged to defend and protect an act, (the annexation of Texas,) which he has himself so often declared "a violation of the Constitution," "equivalent to dissolution"—a triumph of slavery and despotism—one to which it would be the basest calumny to suppose that Massachusetts would ever submit; and that we call upon the people to *forget him* as emphatically as they did Mason of Boston, and Shaw of Lanesboro', for their treason in 1820.

In the afternoon the discussion was continued on resolutions, relating to the Mexican war and the Dissolution of the Union—by C. C. Burleigh and Henry Clapp, Jr. The latter was personal and bitter in his remarks towards the Convention, and received the applause of the pro-slavery portion of the audience of course.

At the evening session the meeting was addressed by Jonathan Walker.

C. L. Remond presented the following resolution, which he sustained with great ability, but he was frequently interrupted by lawless persons in the gallery.

Whereas, from the foundation of the Federal Government, both the slave population and the nominally free people of color have been oppressed most cruelly, and deprived of their civil, moral and religious rights most wrongfully,—patriotism and virtue in them being under the ban of public sentiment, and they being treated worse than aliens, and not allowed to have a country; therefore,

Resolved, That this Convention recommend to the nominally free people of color throughout the free States, to hold simultaneous meetings, and resolve at the present time, that they will not in any instance as heretofore take up arms in defence of the country, until freedom shall be given the slaves in the South, and their own rights recognized in the North.

Parker Pillsbury next took the floor, in the midst of a rowdyish tumult in the galleries, which was continued during his speech, so that few could hear what fell from his lips. He was followed by W. L. Garrison, who was received with deafening applause and hisses, but it was difficult for him to be heard, except by those near the platform.

Two of the leading rioters having been arrested by the watch, the meeting became quiet, and was very feelingly addressed by Father Henry.

The resolution submittted by Mr. Remond was unanimously adopted.

Thomas T. Stone, of East Machias, Me. next made some highly impressive and encouraging remarks.

Rev. Mr. Willis, of Walpole, N. H. followed, complaining of the harsh and denunciatory language of the abolitionists, and especially their unwillingness to see anything good in "the Church of Christ!" He was successfully replied to by W. L. Garrison and the Rev. Samuel May, of Leicester, who pronounced a warm panegyric on Mr. Garrison and the Liberator.

Mr. Rowan, of Boston, took the floor in defence of the war with Mexico, and denounced the members of the Convention as traitors.

A vote of thanks for having given what Mr. Rowan called "his honest sentiments," was moved by Mr. Garrison, and adopted *nem. con.*

Thursday morning the resolutions relating to Gov. Briggs and the Dissolution of the Union were unanimously adopted.

The Torrey resolutions were called up, advocated and adopted unanimously. Also the following:—

Resolved, That we wish the previous conduct of the churches of this city had permitted us to be surprised at the conduct of the Park Street Church, in refusing the use of their house to the funeral services of CHARLES T. TORREY.

At 11 o'clock the subject of the "National Anti-Slavery Standard" (newspaper) was favorably considered and disposed of.

Then a resolution was offered by Edmund Quincy eulogizing Mr. Garrison in warmest terms; and expressing the hope that he would be able to accept the invitation to visit Scotland this summer, and add his voice, in rousing Scotland to her duty and persuading or compelling the Free Church to *"send back the money."*

The remarks of Mrs. Thompson, in grateful reference to Wm. Lloyd Garrison, created a thrilling sensation in the meeting. Rev. Caleb Stetson declared that if ever a person spoke by inspiration it was that woman. He made a very energetic and impressive speech.

Wendall Phillips offered one resolution, "expressing deepest satisfaction, that the Evangelical Alliance (meeting in London this month—i. e. May) have shut their doors on slave-holders and representatives from slave-holding Churches:"—and another "hailing the evidence brought by every mail, that the motto of certain American Anti-Slavery men, (now in Scotland) '*send back that money*,' will ere long be the history of the Free Church."

In the afternoon Wm. H. Channing offered the following preamble and resolutions:—

Whereas, the Constitution of the United States of America has been trampled under foot by the Slave Power, and the bond of Union between these States broken in fragments; and

Whereas, we are, therefore, now living not under a legal government, but a lawless oligarchy of slaveholders and their vassals; and,

Whereas, these usurpers have plunged this nation into a most atrocious war, by as atrocious means—a war of endless aggression for the unlimited establishment of slavery—means, which violate constitutional restrictions, and the obligations and decencies of international law; and

Whereas, finally, the Governor of Massachusetts, in utter disregard of the State's most solemn, explicit and repeated declarations of its will, and his own unequivocal confessions of justice and duty, has dared to summon Massachusetts freemen to fight the battles of the slaveholding dynasty; therefore,

Resolved, That the People of Massachusetts do here and now deliberately assert, that there is no longer a Union of these States, a National Constitution, a National Executive; that no citizen of these States is under any kind of obligation of patriotism, or of honor, to aid this act of unparalleled outrage upon a sister Republic; that a participation in this war is an act of Conspiracy with lawless marauders and murderers, against this nation; and that we announce for ourselves, and recommend to our fellow-citizens, the adoption of these three measures of PEACEFUL REVOLUTION, as alone suitable to the present crisis:—

I. Individually and collectively, to pledge ourselves in no way to countenance, encourage or aid this inhuman and impious robbery of Mexico.

II. Individually and collectively, to pledge our contributions to support the families of those who, being drafted in this war, refuse to serve and take the penalty.

III. To meet in primary assemblies of the People, and in County, State and General Conventions, for the end of re-establishing this prostrate Republic; of forming a new bond of Union, which shall be a Union of Freemen, and of Freemen only; of adopting a new Constitution, which shall be founded upon principles of universal justice, and fitted in *all* its Articles to secure the equal rights of every citizen to life, liberty, and the pursuit of happiness; and thus of organizing this People into the nation, which God in his Providence designed us to be, a NATION OF UNITED FREEMEN.

These were sustained by Mr. Channing, in a speech of great boldness, cogency and eloquence; and also in a powerful manner by Theodore Parker, Wm. A. White, C. L. Remond, and were enthusiastically adopted.

An Anti-War Pledge, presented by Wm. H. Channing, was then circulated through the meeting, and a large number of signatures obtained.

A Resolution gratefully referring to the Emancipation in the West India Islands was adopted. For want of time a resolution—offered by Mary Grew—to abstain from the use of the product of slave-labor, after being advocated by the mover was laid on the table. The same disposition, for the same reason was made of a Resolution—introduced by S. S. Foster, commending the purpose of some friends of Disunion in Ohio, to nominate candidates for State offices in order to show their strength.

It was announced to the Convention that no evening meeting could be held, in consequence of Faneuil Hall being closed against the Convention by Alderman Jonathan Preston, chairman of the Committee on Public Buildings. The Melodeon had also been refused, and no other suitable place could be obtained at that late hour. The closing of the Hall was commented upon in a spirited manner by W. L. Garrison. After singing an appropriate song, the Convention adjourned *sine die*.

We have condensed the above from the official account in the Liberator,—as a part of the history of the times.

For the Register.

OBITUARIES.

ABBY F. RAY.

Died in Portland, Me. on the 1st inst. of Consumption ABBY F. only daughter of Dr. Isaac and Abby M. Ray, aged 14 years.

It has been the writer's happy privilege to know the deceased intimately: and in offering a feeble tribute to her character, he feels he is only expressing the wishes of all who knew her in not permitting her memory to go to the tomb without some memento of their regard.

Her character was a marked one from earliest childhood. At that early period she evinced the maturity of riper age; the sports and amusements incident to her years offered her scarce any enjoyment; and as if answering a prophetic indication that her work on earth must soon be finished she literally toiled while the day lasted, filling the measure of her brief span in doing good.—There are many who have been debtors to her kindness, and such was the singular gentleness and simplicity of her spirit that one could hardly be in her presence without almost unconsciously being made better, so sweet a power did her virtue express. The mention of her name will recall from among memory's choicest treasures this beautiful trait of her character long after her remains shall have mingled with their kindred dust.

All the elements of her nature were beautifully blended, and moved harmoniously to fulfil the purposes of her existence; and this furnishes an interpretation for the perfectness of her character. She loved retirement and those only who knew her well, could realize all her worth. She was mild and unassuming in her disposition, yet possessed singular energy of mind. But the crowning excellence of her life was the cultivation of her affections:—it was this which gave the charm to her every day walk. The entire subjection of her will to the wishes of others characterized her brief course; and her purest delight was found in an opportunity to do for every one within her sphere.

Several of the last weeks of her life were of painful suffering, but not a single expression of complaint escaped her lips, and through a protracted sickness her natural cheerfulness was constanly present; and when the last summons came she calmly and trustfully yielded up her spirit to God who gave it.

She has passed from earthly vision, and the tomb incloses all that is mortal of one whose heart beat to every sentiment of moral duty aud parental love. When death snaps the brittle thread of lengthened years we rejoice that the weary soul is welcomed to the repose of the spirit land. When Heaven calls home the child of tender years ere it has known the pleasures or the pains of earth, we recognize the angel of mercy that transfers the frail flower to bloom in a fairer world. But when the unpitying messenger marks for its own one blooming in youth the mournful conviction is urged upon us that,

"Thou hast all seasons for thine own, O Death!"

To her parents there is sorrow indeed in thus sundering a tie which her whole life had so beautifully twined around and woven into their hearts. Her name will be held in grateful remembrance,

"While many sleep, who kept the world awake,
With lustre and with noise,"

and for a long time to come memory will love to linger upon her character, and the unbidden tear will gush from the fountains of the gentlest and holiest of human sensibilities.

"If life be not in length of days,
In silvered locks and furrowed brow,
But living to the Savior's praise,
How few have lived so long as thou!

Though earth may boast a gem the less,
May not e'en heaven the richer be!
And myriads on thy footsteps press,
To share thy blest eternity."

MRS. MARIA HOWE WALES.

In Dorchester, on Tuesday, June 2, Mrs. Maria Howe, daughter of Joseph N. Howe, and wife of T. B. Wales, Jr. 35.

As the flower that is suddenly plucked away in the midst of its beauty is not at once thrown aside and forgotten, but is preserved awhile for the perfume that marked its life, so the memory of the lovely should be cherished for the sweet influences which are breathed forth even after death by a life of gentleness and goodness.

The whole history and character of the deceased might have been read, as in an epitome, in the hours which preceded her death.

Still young, healthful and beautiful—with a husband who adored, children who loved, and friends who cherished her;—surrounded by every thing which made life lovely and desirable to her, she felt that she must suddenly leave all, and close her eyes in the darkness of death. But ever considerate of others she strove as long as possible to ward off from her friends the agony which she knew awaited them.

When she found that it could no longer be deferred, she summoned them to her bed-side, and expended her remaining strength and breath in striving to give them the consolation which she needed not herself.

She reviewed her life, and spoke with gratitude of the blessings which had marked its whole course; and, never doubting that God would ever continue to be the same loving Father to her that He always had been, she only prayed that He would bless her husband and children, her relatives and the world.

She walked through this world as in a pleasant pathway, gently and gratefully giving and receiving happiness; she mounted to the next, cheerfully and hopefully, as to the home of her Father and God.

***The Thursday Lecture this week by Rev. Mr. Cordner of Montreal, from Ecclesiastes 10, 7. Subject—Respect for moral excellence in humble life.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Leominster,	$22,00
Do. do. do. Cabotville,	23,00
Do. do. do. Beverly,	50,00
Do. do. do. Brighton,	40,00
Do. do. do. Charlestown,	148,00
From Rev. Mr. Barrett's Society, in Boston,	304,00
From Rev. Mr. Hill's Society, Worcester,	244,21
From Auxiliary Association in Newport, R. I.,	28,00
Do. do. do. in Rev. Dr. Parkman's Society, Boston,	23,75
Do. do. do. Worcester,	42,00
From Rev. Mr. Huntington's Society, in Ashby,	19,71
From a member of do. for Meadville School,	1,50
From Grafton Missionary Society, to constitute Rev. E. B. Wilson, a Life member,	30,00
From a Gentleman of Boston, balance towards Life membership,	20,00
From Rev. Mr. Silsbee, annual subscription,	1,00
From Hon. John C. Park, do. do.	1,00
From two Unitarian Societies in Providence,	102,00
From Rev. Mr. Allen's Society in Northboro',	30,32
From Auxiliary Association in Peterboro', N. H.,	23,00
Do. do. do. Medford,	58,00
Do. do. do. in Nantucket, ($50 having been before paid)	50,00
Do. do. do. in Fitchburg,	38,00
From Ladies of Unitarian Society in Cabotville, to constitute their Pastor, Rev. C. Nightingale, a Life member,	30,00
From Rev. Mr. Frost's Society in Concord,	82,28
From Auxiliary Association in Barnstable,	7,00
Do. do. do. in Nashua, N. H.,	12,00
Do. do. do. in N. Bridgewater,	20,00
Do. do. do. in Hallowell,	17,00
From T. H. Dorr, annual subscription,	1,00
From Rev. C. Palfrey, do. do.	1,00
From Ladies Sewing Circle in Keene, N. H., for a scholarship at Meadville,	30,00
From the Ladies of the 1st Congregational Society in Littleton, Mass., to constitute their Pastor, Rev. Wm. H. White, a Life member,	30,00
From Mrs. Eunice Allen, of North Brookfield, for missionary purposes,	1,50

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

BY THE RECENT ARRIVALS from England of the Great Britain at New York, and the Britannia at this port, no important news was received. The tone of the English press in regard to the Oregon question was pacific. The passage of the resolution in regard to the "notice" by Congress was looked upon as favorable to a speedy and amicable adjustment of difficulties.

THE WAR IN MEXICO. No more battles have been fought. Gen. Taylor has taken possession of Matamoras and the Mexicans have retired some seventy miles from that place.

AMERICAN BIBLE SOCIETY. The managers of this Society held their regular monthly meeting yesterday afternoon, and it was one of much interest.

Rev. Dr. De Witt, of this city, who is about to visit Europe, was deputed a representative of the American Bible Society to the Netherlands Bible Society. The anniversary of the latter is to take place in July. Dr. De Witt has taken passage in the Henry Clay, which will sail tomorrow morning.

Four thousand copies of the New Testament have been applied for, and sent to the army in Texas.

Seven new auxiliary societies were recognized.

Among the communications read to the board by the corresponding secretary, were the following: 1st—A letter from Abbott Lawrence, Esq., of Boston, enclosing an order for six hundred dollars, to constitute himself, and his sons, James Lawrence, Timothy Bigelow Lawrence, and Abbott Lawrence, Jun., life directors of the Society.

2. A letter from the Rev. Mr. King, a missionary in Greece, dated Athens, January 7, 1846, from which we make the following extract:

"I have written to the American Board of Missions, requesting that board to apply to you for a large number of Bibles. Notwithstanding the terrible excommunication hurled upon my head by the Greek Synod, and by the Greek Church at Constantinople, I have frequent applications for books, and still go on with my work as a missionary, though with many difficulties. I wish to give the Old Testament more extensively than I have ever been able to do on account of the want of funds to purchase it of the British and Foreign Bible Society. It is as true now, as it was in the days of Peter, that the Old Testament is as "a light shining in a dark place." It strikes powerfully against idolatry—and for this reason, I fear, Rome has set her face particularly against it, more so than against the New." [N. Y. Com. Adv., 5th.

INFANTS' HOME. The late Paris papers speak frequently of a form of charity which seems to be a novelty there, and which apparently resembles in some measure the Infant Schools as they were established here some years since, except that these establishments are only intended for children from the earliest age, and as a sort of asylum for them while the mothers are employed at their daily labor. These asylums are called there by the somewhat singular name of Mangers, (*Creches*) in allusion probably to the first resting place of our Savior. One of the papers mentions that this form of charity is becoming very popular, and that institutions of this kind are becoming frequent in all the cities of Europe. The following account of the opening of one of these asylums is from the Journal des Debats:

"The office of beneficence of the second arrondissement have just hired a suitable locality for the establishment of a *Creche* of twelve or fifteen beds. It is situated in the neighborhood of a quarter much burdened by necisitous families, and will be found very useful in providing for many young children during the time that their mothers are compelled to leave them in order to obtain the means of supporting their families. Other sections of Paris are also engaged in making arrangements for similar establishments, which are to be under the supervision of the city authorities, although they will be greatly obliged by the aid of individuals who are charitably disposed to assist in carrying them on. Paris has already eight of these asylums, and in the departments there are more than a hundred. Holland, Belgium, Germany and Italy are beginning to follow the example of Paris. The first arrondissement of Paris which set the example of this charity is about to publish its report for the first year. This report is made with the most scrupulous exactness by the director, St. Perine de Chaillot, one of the most zealous of its founders, and presents the most satisfactory results."

GRAND PEACE ESTABLISHMENT!!! The Austrian army consists at present of 287,000 infantry, 42,000 cavalry, 42,000 artillery, and 14,500 composing what are called bodies extraordinary, or noncombatants, viz., the imperial guard, the police troops and the gendarmerie, which forms a total of 386,000 men, of which however, only 350,000 are effectively on foot. [Journal des Debats.

THE COUNTESS OF LOWENHIELM, once better known as the Countess Augusta de Kersen, has at length closed her long and eventful career, in her ninety-fourth year, at Stockholm. In her youth, up to the time of the death of Gustavus III, she was Lady of Honor in the palace of the Queen, and one of the most lovely persons of the age. Since her retirement from public life, she has officiated for many years as the head of the Bible Society of Stockholm, of which she was the founder, and has never ceased to practise the most active and pervading charity. She lived and died universally revered, and her memory will long be preserved by the people.

A JOURNAL FROM THE ANTILLES fully confirms the eruption of the volcano of St. Vincent. It was emitting constant columns of smoke, and from time to time jets of fire would illumine the whole country round with a lurid light—heavy sounds, like the rambling of heavy artillery over a bridge, and jerking movements of the earth, have combined to terrify the anxious inhabitants, and induced them each moment to apprehend some great calamity.

NAPLES. The commerce of no nation seems to improve more rapidly, in proportion to their means, than that of the Neapolitan people. At this moment five large steam vessels are building at Naples by the government, in order to establish a more constant communication between that city and the Sicilian shore. A new company is just preparing to establish another line of steamers between Marseilles and Naples, to consist of four new steamers. The commerce of Naples has otherwise much increased, and the receipts at the custom house never were so great as at present.

☞ It seems at the great war meeting, N. Y., recently, there was a little side-meeting of *working men*—"National Reformers." We know nothing about their ends and aims as a party: but publish their resolutions as "signs of the times"—and containing some *sense* and probably some *truths*.

Whereas, we have great reason to believe that these difficulties have been brought about by Texas scrip and Texas landho'ders, and other speculators on the products of the people; seeing, as they do, that Texas has little public lands, with which to satisfy them: and that if this "disputed territory" could not become, by some means, the property of Texas, they might not be able to live in such luxurious idleness on the products of the working-men; therefore—

Resolved, That this meeting request the Commander-in-Chief of the Army to withdraw his forces now on the Rio Grande, to some undisputed land belonging to the United States, and that he, as President of the United States, send an embassy with a flag of truce, with full power to negotiate on the boundary between Texas and Mexico.

Resolved, That if, after the right and justice of and to each party be examined into, it should be shown that Mexico was in the wrong, we should look upon her faults with the kindness of an elder sister.

Resolved, That the Republics of the world have to contend against the contamination and power of the monarchies of the world; and therefore, should, if at all possible, live in peace and harmony with one another.

Resolved, That the thanks of this meeting are not eminently due to our servants in the United States Senate, for reducing the pay of volunteers to go to a foreign land and unhealthy clime, to be shot at for eight dollars per month, while they themselves, are receiving eight dollars per day for staying at home, and talking to "Buncombe."

Resolved, That all landless men, who may volunteer to go to the seat of war, wherever it may be, are deserving of fifty dollars per month.

Resolved, That if the two governments cannot come to a peaceful settlement of difficulties, the time for action has arrived; and that those men whose names appear to the call of this meeting, and those on the committees connected with it ought to be the first to volunteer, and the first to leave for the seat of war; and that if they are not the first to do both, they should be looked upon as men who wished to incite others to do that from which they shrink themselves; and as such are fit subjects for "the slow unmoving finger of scorn to be pointed at."

RANSOM SMITH, Chairman.
E. S. MANNING, Secretary.

THE CROPS FOR 1845. The report of the Commissioner of Patents makes the following estimate:

Wheat,	106,548,000	bush.
Barley,	5,160,600	"
Oats,	168,208,00	"
Rye,	27,175,000	"
Buckwheat,	10,268,000	"
Corn,	417,899,000	"
Total, grain,	730,258,600	"
Potatoes,	88,392,000	"
Hay,	14,065,000	tons
Hemp and Flax,	37,500	"
Tobacco,	187,422,000	lbs.
Cotton,	936,088,000	"
Rice,	89,765,000	"
Silk,	486,580	"
Sugar,	226,026,000	"

A NUT FOR THEOLOGIANS. Miss Bremer says, that "to make people virtuous, we should do more and preach less—make men happy, and they would do good of themselves. In other words, one loaf of bread to a hungry sinner, will be worth forty tracts backed by ten good sermons.

PEACEFUL SENTIMENTS. In the House of Commons, Lord John Russell thus expressed himself in respect to the United States:

Looking at one of the greatest nations of the globe, I am happy to find there are symptoms of returning feelings of amity and good will. When I read the speeches of Webster, Calhoun, and others, I forgot all the idle menace wafted from the other side of the Atlantic. I trust her Majesty's Government will be able to fix finally the limits which divide the dominion of her Majesty from those of the United States; and I trust the convention of treaty which shall settle that boundary will be but the prelude of a more intimate connection between us and that vast Commonwealth of a free people; that we shall carry on together our manufactures and our agriculture, vieing with each other, if you will, to make our productions more and more perfect, striving, in the neutral markets of the world, for pre-eminence; striving, also, in our respective branches of production, that we may clothe them and they may feed us, but hoping that there never shall be occasion to cross the bayonets of Britain and America on any bloody field whatever.

Sir Robert Peel took occasion in the same debate to express his hearty desire to maintain peaceful relations with this country.

BALTIMORE, June 5, 1846.

THE TELEGRAPH between this and Philadelphia was put into operation most successfully to-day, and the sales of stocks in Philadelphia and New York to-day, were published in the Patriot at 3 o'clock! This is really annihilating space.

The wires of the telegraph to Washington were connected with those to Philadelphia, and messages were transmitted between those cities (140 miles) with the same facility and with all the accuracy that a note could be written on your desk. We expect to have the connection formed between Boston and New York in a very short time, and then you will have the proceedings in Congress, the evening of the day they take place. [Atlas.

☞ FLORAL PROCESSION. Contributions of Flowers, Grasses, Baskets, or fancy articles for the Floral Procession of July 4th, are respectfully solicited from the various Sunday Schools and other friends.

In behalf of the Warren street Chapel.
C. F. BARNARD.

Boston, June 13, 1846.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, June 15th, at the vestry of Rev. Mr. Robbins' Church, at 7½ o'clock.

Question.—What is the comparative increase of virtue and vice among the young at the present day; and what are the corresponding duties of Sabbath School Teachers?

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars to constitute Rev F. W. Holland, Pastor of the Unitarian Society in Rochester, N. Y., a Life Member of the Society.

Boston, June 3, 1846. j13

☞ REV. CHARLES SPEAR will deliver a Lecture on Discharged Convicts in Waltham, on Sabbath evening next, at half past 7. j13

☞ THE WORCESTER SUNDAY SCHOOL SOCIETY will hold its Annual Meeting at Fitchburg, on Tuesday next, the 16th inst. All persons from the neighboring towns interested in attending the services, are invited to assemble at Jaquith & Comee's Hotel.—The morning session will commence at 10 o'clock, in the Unitarian Church.

C. LINCOLN, } Com'tte. of
H. WITHINGTON, } Arrangements.

je13

☞ WORCESTER ASSOCIATION. The brethren of this Association will meet at the house of Rev Mr Gilbert, in Harvard, on Tuesday, the 16th inst, at 5 o'clock, P. M. H. WITHINGTON, Scribe.

je13

☞ The Subscriber acknowledges the receipt of one hundred dollars from Rev. ALEXANDER YOUNG, of Boston, contributed by members of his Parish towards the erection of a church in the town of Elgin, in the State of Illinois.

A. H. CONANT.

Boston, June 9, 1846.

☞ SUNDAY SCHOOL CONVENTION IN PLYMOUTH COUNTY. The Committee appointed for that purpose, at the Convention held at Scituate, in October last, invite the Sunday School Teachers in the Societies connected with the Plymouth and Bay Association, and other friends of Sunday Schools, to meet at the First Church, in Plymouth, on Wednesday, June 17th, precisely at 10, A. M.

J. H. LOUD, } For the
GEO. W. BRIGGS, } Committee.

***The Plymouth and Bay Association will meet at the house of Geo. W. Briggs, Tuesday, June 16th, at 6 P. M. je6

☞ SUNDAY SCHOOL CELEBRATION. The members of the S. S. Association, composed of the Worcester West Ministerial Association, and the parents, superintendents, teachers and pupils of the S. Schools connected with their several societies, are notified that their Annual Convention will be held at Templeton, on Tuesday, the 16th day of June next, at which time and place they are invited and requested to attend; to meet at 9 o'clock, A. M., at Mr G. A. Tourtellot's Hotel, to be arranged, in order, to go to the Church at 10½ o'clk., to listen to an expected Address by one of the Agents of the Boston S. S. Society, and attend to such religious services as may be appropriate to the occasion. The clerical members of the Association will meet at the house of the subscriber on the day previous, at 4 o'clk., P. M. CHARLES WELLINGTON.

Templeton, May 26, 1846. j5

MARRIAGES.

In this city, on Sunday evening, by Rev R. C. Waterston, Mr Benjamin G. Russell to Miss Sarah French; also, by the same, Mr Hosea B. Evans to Miss Harriet French.

7th inst, in the Suffolk street Chapel, by Rev S. B. Croft, Mr Samuel Merrill to Miss Martha A. Adams.

In Trinity Church, by Rev Bishop Eastburn, Russell Sturgis, Esq. to Julia O. Boit.

3d inst. by the Rev Dr Parkman, Mr Daniel A. Oliver to Miss Elizabeth W. Shaw.

3d inst. by Rev Theodore Parker, Benj. F. White, Jr. to Mary Goddard, eldest daughter of Samuel May, Esq.

3d inst. by Rev Dr Lowell, Thomas B. Pope to Miss Gertrude, daughter of the late John Binney.

4th inst. by Rev Dr Lowell, Mr J. Munson Spelman to Miss Martha H. Choate.

In Roxbury, 2d inst. by Rev Dr Putnam, Mr George A. Chapin to Miss Sarah Homans, only daughter of Gilman Davis, Esq.

In Springfield, by Rev Dr Peabody, Edward F. Head, Esq. of Boston, to Miss Mary H. eldest daughter of the Allen Bangs, Esq.

In Petersham, by Rev Mr Nute, Mr Joseph Willson to Miss Elizabeth O. Weed, daughter of Jared Weed, Esq.—Mr Lewis McNeah to Mrs Anna Stowell.

DEATHS.

In this city, 10th instant, Mrs. Nancy T., wife of Mr. Henry Wilcutt, 45.

2d inst. Mrs Maria Louisa Barnes, wife of Mr S. Hillman Barnes, 31.

In Charlestown, 6th inst. Mr Isaac Sweetser, aged 68.

In Dorchester, 2d inst. Mrs Maria S. Wales, wife of Thomas B. Wales, Jr. 35.

In Milton, 28th ult. Eleanor H. daughter of Mr J. F. Kennedy, 4.

In Salem, Mrs Mary Archer, 87.—Capt James Devereux, for many years one of the most enterprising and successful merchants of that place, 80.

In Springfield, 14th ult, Mary Eliza, wife of Mr Addison Ware, 38.

At Meredith Bridge, N. H., 8th instant, Miss Elvira P. Stiles, formerly of this city, 20.

In Keene, N.H., 3d inst, Mr Edmund Sewall, youngest son of John Prentiss, Esq. 26.

In New York, 5th inst, Cornelia S., wife of William J. Buck, Esq. and sister of Rev H. G. O. Dwight, Missionary at Constantinople.

In Newark, N. J., 3d inst, Angelina, wife of Mr James Murdock, Jr. of Leicester, Mass, 30.

In St. Johnsbury, Vt., 28th ult., Rev. Leonard Worcester, 79, only surviving brother of the late Samuel Worcester, D. D., of Salem.

At St. Helena, April 1, William Stanley, infan child of Mr. John S. Parker of this city; and on April 2, Agnes Matilda, wife of Mr. John S. Parker, and daughter of William Carrol, Esq., of St. Helena, 29.

LIBRARY OF HARVARD UNIVERSITY. All persons having books belonging to this Library, are requested to return them as soon as the 22d inst, for the annual examination.

The Library will be re-opened for the delivery of books on Monday, July 20th.

THADDEUS WILLIAM HARRIS,
Cambridge, June 6th, 1846. Librarian.
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DIVINITY SCHOOL OF HARVARD UNIVERSITY. Students are admitted at the Commencement of the Academical Year. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and if not Bachelors of Arts, they will be examined in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Felton's Greek Reader, the first four books of Xenophon's Arabasis, the first book of Herodotus or the first two books of Xenophon's Memorabilia, Locke's Essay, Stewart's Elements of the Philosophy of Mind, Jouffroy's Introduction to Ethics, Paley's Moral Philosophy, Butler's Analogy, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry, and Algebra, Whately's Rhetoric and Logic are preferred.

Candidates for admission to an advanced standing are expected to show that they have been engaged in the study of Theology as long as the class, which they propose to join; and they are to be examined in the previous studies of that Class.

The charge for tuition, rent and care of room and furniture, amounts to $66 annually. Board may be had in the College Commons for $1,75 or $2,25 a week.—Some students board themselves in their rooms at a cheaper rate. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loan by the Institution. Indigent students are aided from foundations and other sources. Three years, including vacations of twelve weeks in each year, complete the term of residence.

Besides the appropriate studies of the School, students are entitled to receive instruction from the Instructor in the German language, and to be present at all the public Lectures of the University.

It is considered of great importance, that those who enter the School should be present at the beginning of the first term.

The examination of such as are not Bachelors of Arts will take place on the Saturday after the College Commencement, at 9 o'clock. Graduates of Colleges are admitted without examination.

CONVERS FRANCIS, } Professors in the
GEORGE R. NOYES, } Divinity School.

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MARTYRIA, WITH MR. HUNTINGTON'S INTRODUCTION. *Martyria; or Early Unitarian Times.* A Legend. Written by William Mountford, Clerk. With an Introduction to the American edition, by Rev. F. D. Huntington.

"It deserves republication and acquaintance better than most books. Its high conceptions of duty, its beautiful lessons of morality, faith, forgiveness, prayer, self-denial, make it worthy the study of all whose aim it is to grow in the Christian life. It might be difficult to refer to a work in Modern Literature at least, where within the same compass, are to be found more passages that stir the heart and cling to the memory." [Preface.

"The American editor has added an excellent introduction to this volume. It is from one—if we interpret the writing with which it is signed aright, whose recommendation is a sufficient warrant for the ex cellence of the book. It contains an account of the position of Ecclesiastical affairs during the reign of Henry and Edward VI. We have never seen in a brief space, a more just and christian view of the martyrs of that period, and of those who by the terrors of martyrdom were led to recant their opinions, than is here given.

* * * * * *

The charm of the book lies in the elevated tone of thought and moral sentiment which pervade it. You feel on closing the volume as if leaving some ancient Cathedral where your soul had been mingling with ascending anthems and prayers. There is scarcely a page which does not contain some fine strain of thought or sentiment, over which you shut the book that you may pause and meditate.

We recommend the volume to our readers with the assurance that they will find few works in the current literature of the day so well worth perusal." [Christian Register.

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POETRY.

[For the Register.]

"OUR COUNTRY—RIGHT OR WRONG."

"Our country—right or wrong!"—
That were a traitor's song;
Let no true patriot's pen such words indite!
Who loves his native land,
Let him, with heart, voice, hand,
Say: "Country or no country—speed the right!"

"Our country—right or wrong!"—
O Christian men! how long
Shall He who died on Calvary plead in vain?
How long, unheeded, call
Where War's gash'd victims fall,
While widows, orphans, sisters mourn the stain!

"Our country—right or wrong!"—
O man of God, be strong!
Take God's whole armor for the holy fray,
Gird thee with Truth:—make Right
Thy breastplate:—in the might
Of God stand steadfast in the evil day!

"Our country—right or wrong!"—
Each image of the throng
Of ghastly woes that rise upon thy sight,
O let it move thy heart,
Man! man! whoe'er thou art,
To say: "God guide our struggling country right!"

C. F. B.

NOTE. These lines were suggested by the motto of some verses recently published, taken in connection with the late horrible particulars from the battles at the South.

[For the Register.]

THE SISTER OF CHARITY.

O blessings on thee, maid of Heaven,
Thou didst't choose the better part;
In vain have earthly pleasures striven
To win or soil thy virgin heart.

Child of Religion, thou hast ever
Bade these empty pleasures fly;
Though leaving all, yet fainting never,
Firm resolved to do or die.

In charity above all others,
Stopping not to ask their creed;
But deeming all mankind thy brothers,
Thou hast aided all in need.

Both saint and sinner watching over,
Offering up for each thy prayer;
Still comforting the homeless rover,
With a sister's love and care.

To gain no earthly fame or pleasure,
Thou hast followed this behest;
But to win in Heaven a treasure,
Where the weary are at rest.

Thus mid disease thou ever walkest,
Meekly leaning on thy Lord,
And still to each in mercy talkest,
Speaking from the Holy Word.

Ah sweet indeed must be thy slumbers,
Sweeter far thy thoughts must beam,
Remembered thus by countless numbers,
In each daily prayer and dream.

What tho' to thee no mate is given,
Thou art wedded to thy God;
A child of clay, yet bride of Heaven,
Freed from earthly stain and clod.

And though her creed ye may not follow,
From the fruit the tree ye know;
Then do not deem that faith is hollow—
Figs can ne'er on thistles grow.

Let charity, which vaunteth never
Be the key stone of our creed,
Which boasteth not, yet lasteth ever—
We are Christians then indeed.

Sister, adieu; in thy devotions,
When the Spirit comes to thee,
In hours like these of sweet emotions,
In thy prayers remember me.

And when thy day of life is ended,
And thou dwellest not with men;
But to Heaven thy soul has wended,
Be my guardian angel then.

Cambridge. HELENUS.

MISCELLANEOUS.

ELIZA A. MEAD.

Some eight or nine months ago we saw this interesting girl, who has since died and who then had, we think, lost all her senses, except that of feeling. Tho' very pale at that time, the expression of her countenance was that of an exceedingly sensitive, intelligent girl, and her notions were such as to indicate great activity of mind. We give below, from Dr. Woodward's report, a full account of her case, and hope next week to publish a letter dictated by her not a great while before her death.

E. A. M., an orphan girl, aged 15 years, was admitted to the Hospital Dec., 1844. She had had chorea, and had been for some time melancholy, and affected with headache and great distress in the eyes, which, at such times, appeared prominent and distorted. When the paroxysms did not wholy subside, and when they did occur, she was a great sufferer, and felt gloomy and desponding. She had amenorrhœa, and was inclined to constipation, had bad appetite and sleepless nights. In the intervals of these paroxysms, she was cheerful and active, but would usually say her head ached, if she was questioned as to her health.

Some time in March, the disease manifestly increased, the paroxysms became more severe and protracted, and the gloom and despondency increased. In the latter part of April, her symptoms were greatly aggravated, the suffering in her head became agonizing, and her sight was greatly impaired. She took no notice of those about her unless touched by them, when she seemed much frightened, but did not speak. During the month of May, she was extremely ill, confined most of the time to her bed. She had severe spasms and excessive headache, laid nearly senseless, moaning and suffering extremely, often tearing her hair and beating her head with great violence. With the exception of moving her hands, she seemed entirely paralyzed. In this state she continued some weeks, apparently near dissolution. She took very little food and emaciated rapidly. Early in June she recovered her speech and we then ascertained that she was entirely blind and deaf and had lost the senses of smell and taste. She was entirely unconscious that she was at the Hospital, talked to her brothers and sister as if they were present, and complained in the bitterest terms that they would not answer her questions, or in any way communicate with her. She had no idea that she was deaf, and it was truly heart-rending to hear her exclaim, "why will you not talk to me—all is silent as the grave—what have I done that you will not speak to me!" For hours together she would address her friends in the most plaintive and imploring language, begging for one word, even if it was that of unkindness. At times she imagined she was a captive among some barbarous people who could not understand her language, and frequently asked if there were no missionaries among them who could serve as interpreters.

While in this condition, after trying various remedies, it was thought advisable to try the effect of galvanism. The battery was got ready and the fluid applied gently to her hands, when she became agitated in the most extraordinary degree, her countenance flushed, her eyes glared open, her expression the wildest conceivable, while she continually screamed, "don't bury me alive,—I am not dead—I am not dead!" Never did I witness such a scene—every avenue of communication with her was cut off, and for twelve hours she screamed without intermission, declaring that she was not dead and begging most imploringly that we would not bury her alive. Too late we found that we had excited a storm which we could not calm; there was no way in which we could soothe or pacify her in the least degree. When completely exhausted, she became quiet and slept. For some days she would start, and appear frightened by the slightest touch. She gradually got better of this excitement and appeared much as she had done for some weeks previous. During all this time, she did not recollect any thing of the Hospital or its inmates. She called those about her by the names of her absent friends, myself and my assistant she recognized as physicians who had attended her some years previous; her nurse she called by the name of her sister. When I visited her, she would say, "Dr. ——, why do you not speak to me, you used to be so kind and pleasant and now you are as silent as the rest; do Dr. —— speak one word to me."

She improved slowly and favorably till about the middle of June, had taken morphine, sub-muriate of mercury, the arsenical solution and some laxative medicines, had also had blisters on her temples. Much of the time she swallowed with difficulty, so that food and medicine were given irregularly. On the 17th of June, she again lost her speech, but communicated in a very limited manner by general signs. If thirsty, she would place her finger on her lips; if she wanted air, she would make the motion of the fan. With this increase of symptoms, she had frequent pulse, dry skin, dry tongue, soreness of the throat and great difficulty of swallowing. On the 20th of June, for the first time during this long illness, she seemed to have some idea of the Hospital, and those who resided here, and by some external mark or peculiarity of dress, recognized a few individuals with whom she had previously been intimately acquainted.

When she first came to the Hospital, sad and unhappy, she and another young lady who was equally melancholy, were in the practice of sitting together in their rooms and weeping as they rehearsed their grief. Ascertaining this to be the case, I directed their attendants to prevent such interviews alone, and separate them if thus found talking together. To avoid scrutiny, they learned the manual alphabet and communicated with each other on their fingers quite freely. This was unknown to me at the time, but now it was thought of by the young lady, who was nearly recovered, and she made an attempt to communicate with her upon her fingers. After a time, the experiment succeeded, and she learned for the first time that she was deprived of her external senses! She thought she had been for a long time in a dark dismal place, where the people did not talk, and where they drank but did not eat.

Early in June she again lost her speech for forty-eight hours, and during the time was exceedingly sensitive and easily agitated. The slightest touch would alarm her, and bring on trembling; fanning agitated her, and the least motion of the bed-clothes would excite and disturb her.

Till the sixth of July, the senses remained lost. Various experiments were tried with her to satisfy us that they were entirely gone. She drank vinegar as water, took a tea-spoonful of Cayenne pepper as she would take so much bread, without noticing it in the least. On the 7th of July, the sense of smell was suddenly restored and she enjoyed the fragrance of flowers and other perfumes. This was the first restoration of any of the external senses, and it remained but a short time. For some days she had been very comfortable and seemed to be improving favorably. On the night of the 12th, the nurses were awakened by her groans, and found her in a state of great trepiditation and alarm, which was only increased by every attempt to quiet her. When any one touched her, she would spring away in great fear, her eyes staring, and her whole frame trembling with agitation. In the afternoon of the next day, she became more composed and was able to recognize a few friends, but had entirely lost her speech. When she recognized any one, she would sieze hold of them with a convulsive grasp, and by familiar signs of recognition, and great animation of countenance, would show the joy and satisfaction she experienced in meeting them. When these paroxysms have left her, she has usually supposed that she has been away to some dismal place, "down, down, down." When she meets her friends after the illness has passed, she says with great animation and expressions of delight, "got back, got back." At this time she communicated readily with her fingers, and many of her friends learned her language. Her sense of touch was very acute, she read with ease the lettering on books, and the books for the blind. Her mind was very active, and her memory retentive. She walked about with some assistance, and gained strength and health between these paroxysms. She talked much with her friend J——, who had recovered and was employed to converse with, and take charge of her.

When she is in one of her paroxysms she is dull, understands but little, and often loses her memory of every thing.

Her smell repeatedly returned for a short period, but was soon gone again,—so far as we have been able to discover, she has been totally blind from the first, and deaf since the first loss of hearing. She has repeatedly come out of these paroxysms with some delusion upon her mind. Once she supposed that her mother had visited her and brought her ornaments, which had been lent her; these she afterwards claimed as her own. For a long time, this impression remained, though her mother died when she was two years old. In the intervals of these paroxysms, she is sensible and rational, very quick in her discernment, and greatly disposed to mirthfulness.

Early in August, when she was in this comfortable state, she was frightened by some one coming to her room and taking hold of her. She was so much agitated by this, that the slightest touch, for a number of days, would alarm her. Her trepidation on this occasion was so great that she could hardly be persuaded to take her food or drinks, every communication frightened her so much. She again recovered from this fear and was cheerful and happy. She took much pleasure in knitting and was very industrious.

On the 12th of August, her friend J. left her. She had been most kind and faithful to her, and her departure was a cause of great grief; they were mutually attached, and both felt sad at the separation. Her attachment to J. was very strong and whenever her name was communicated to her, her countenance brightened and she was full of animation and joy. Soon after this good friend left her, our patient was removed to the family apartments, where she has since remained.

On the 14th of August, she had another paroxysm, which is thus described by one who was with her. "Her face assumed a singular expression, her eyes rolled wildly, and when I attempted to speak with her, I found she did not notice at all. She kept my hand, but would suffer no other hand to touch her without an expression of horror. She trembled constantly, started frequently, and seemed to be in the greatest fear. In about an hour she became more calm and slept. It was thought best to place her in bed as she was not in a comfortable position. When touched for this purpose she manifested the greatest agitation, and screamed in the most frightful manner, resisting with all her power. When finally placed in bed, she crouched close to the wall, trembled so as to shake the bed, and with every breath, continued those dreadful screams. After an hour she became more quiet, and slept again. When she waked she felt about to ascertain where she was, examined the hands of her watch to tell the time, and recognized the friend who was with her. She moved her hands about in an awkward manner, as if she had some idea of having communicated with them. When we attempted to talk to her in the usual manner, we ascertained that she had forgotten her alphabet; she had also forgotten how to knit, though she was knitting when the paroxysm came on. After a few attempts she succeeded in writing her wants on the slate, and in the course of the day learned her alphabet again and was able to knit." As usual she supposed that she had been away during this paroxysm, said she was "so glad to get back," and would never go away again. She did not inquire for any one, and was much afraid of being touched. She had been intimately acquainted with many persons in the house, but now seemed to have forgotten them all, and for a considerable time could not be made to understand who they were. After a few days she recollected that there were three physicians here, and gradually regained her knowledge of other friends.

For many days, in the latter part of August, she was quite ill, suffering from palpitation, headache, and severe neuralgia. After these symptoms had continued some days, she began to lose the use of her lower limbs; they were very painful, and when she attempted to walk, tottered, and repeatedly fell. Early in September, she lost the use of them entirely, and all sensibility in them. For a time they were perfectly cold and white as if dead, and pins or needles thrust into them produced no impression. They have since appeared more natural, but are yet insensible. At this time she very suddenly regained her senses of smell and taste, and was made very happy by it; thought her other senses would soon be restored, and indulged in many pleasant anticipations. Soon after this, she began to articulate a few words, though in an imperfect manner; she was not conscious of it, and when told that she had really spoken, her delight was unbounded; she repeated the words continually and daily added to their number.

She was now very happy; could taste, smell, and talk considerably. Her feeling was also very acute, so that she could not only read the book for the blind, which she did readily, but coins, seals, and engraved visiting cards. She was very industrious, and employed herself in knitting purses, making worsted mats, and sewing. The articles thus made she sold to visiters, and took great pleasure in counting her money and shewing it to her friends. She prepared some articles to be exhibited at the Fair in October, and was much delighted when she learned that she had obtained a premium for them. She was much interested in all accounts of the fair, and the descriptions of the articles there exhibited.

The evening after the fair she attended a dancing-party, which was got up for the patients, and though she could neither see the dancing nor hear the music, she enjoyed it greatly. She could feel the motion of the floor and took the hands of the dancers as they passed her, examined their dresses, inquired of all her associates who they had for partners, and seemed quite the happiest person in the room.

At this time she wrote to her brother that she was "as happy as the day is long." She remained in this state of enjoyment and good health till the 20th of October, when she again became ill, and for several days was in intense pain. She had severe palpitation, and the pain about the heart was very violently; her eyes were much swollen and inflamed, and the distress in her head very great. Much of her pain seemed neuralgic, and she suffered apparently beyond human endurance. Large doses of morphine only afforded relief, and these often repeated. For many days her life was in jeopardy, and it seemed hardly desirable that she should again recover. Her distress gradually subsided, but we found that she had again lost her speech, and with it all feeling in her hands; they were entirely useless.

Her situation was now more deplorable and hopeless than ever. The only medium by which she had been able to communicate with those around her was now withdrawn, and existence was a burden. She could not speak as in her first attack, for she was now dumb; she could not recognize her friends by the sense of touch, for her hands were paralyzed. She could see no one, hear no one, feel no one, and she constantly suffered the most agonizing pain. Her friend watched her with increasing vigilance and solicitude, and as she was relieved from suffering she commenced teaching her an alphabet on her face. By untiring perseverance, she succeeded in communicating to her simple ideas in this novel manner. While this experiment was going on successfully, the sensibility of her hands was at once partially restored, and she was again able to converse in her usual manner.

From this severe illness she gradually recovered to her former condition, except that the acute sense of feeling which she had long had in her fingers, did not return, and she has since been unable to read even the raised letters of the blind.

During the month of November, she has been very comfortable most of the time; has had considerable headache, and gets easily fatigued, yet she is ever cheerful and happy. For some days previous to the annual Thanksgiving, she was anticipating the pleasures and festivities of that occasion, and when the day arrived she was full of enjoyment. She dined with her friends, and in the evening enjoyed the dance as before. She now spends her time in knitting, sewing, writing and playing games. In her chair on castors, she moves about from one apartment to another, enjoying the salutations which she everywhere meets, and though quite blind, deaf and dumb, and unable to walk or read, she has much real pleasure, is ever patient, cheerful and thankful to those friends who meet her with affectionate kindness and sympathy, and grateful to her Heavenly Father for so many favors and blessings in the midst of all her privations and sufferings.

[From a letter in the Courier.]

WAR—THE BATTLE-FIELD.

How are these things to be reconciled with Christianity?

Our loss, that day, was about eighty killed and wounded, besides a good many horses, all from cannon shot and grape,—or nearly all; for although the Mexican infantry delivered several fires, from right to left, very little damage was sustained from it, owing to the great distance.—Among the officers killed, and mortally wounded was Major Ringgold and Captain Page, and Lieut. Blake, and one of the General's Aids-de-Camp. Several officers had their horses killed under them, and some of them twice. The enemy lost, they admit, over 150 killed, and many were wounded, whom they left on the field, without medical aid, and several of whom we brought into our surgeons next day. That night was, to me, a terrible one, which I shall never, never forget; the screams and groans of the wounded and dying, on both sides, mangled and torn as they all were with the grape and six pounder shot,—the conflagration of the battle-ground, fit emblem of the awful work of death which had so long been going on;—the moans of the poor oxen and horses, so terribly mangled; and the dreadful uncertainty of the extent of our loss, and how many of our friends who were alive at dinner, were then asleep forever; the night work of our surgeons, with their horrible instruments, all besmeared with human blood—were sights and sounds and thoughts, I pray God, in his mercy, may never visit me with again.

* * * * * * *

But to return to our operations in the field. The Mexican officers, our prisoners, admit a loss of 2000 men, killed, wounded and missing; a large proportion of which, however, are, of course, among the latter. We buried on the ground, yesterday, more than 150 of them; and have brought in and given up to them, upwards of ninety of their wounded. A great many dead bodies still lay upon the ground, in the thick bushes, where they could not be easily found, along the sides of the road leading to the river, and are being every day found and buried. So close were the flying Mexicans pressed by our men, after they broke and ran, that it is admitted by them, more than 300 were drowned in attempting to swim the river, among whom were many officers and one Catholic priest!—for it seems the Padres all took the field to encourage the troops and administer to their spiritual wants! A man from Matamoros, an Englishman, who came over here to-day, says, there were at least 10,000 armed men assembled on this side the river, to attack us, on the day of the first battle, the 8th; but many of these, he says, were common militia, and, perhaps, did not take part in the action; their principal object being plunder, *after* we should be defeated. Of course, I do not count them among the combatants, nor about 600 Cress Indians and Rancheros, under Cannales, who were known to have been secreted in the woods, on our right flank and rear, the first day, for the same purpose. All accounts go to show that our defeat was looked upon as *certain*; and if such had been our misfortune, not one of us, probably, would have been left alive; as it was their intention to have cut all our throats, as they did those of a small party of the Texans, the other day, whom they waylaid and captured, at the crossing of the Little Colorado. There were fourteen men and two women of this party; and after their capture, the hands and feet of all the men were securely tied, and their throats cut deliberately, and the bodies thrown into the river, after stripping them, even to their stockings. One of these poor fellows, with the deep gash in his throat, cut into the wind-pipe, managed to escape; and, naked, came into camp, half dead, and told the horrible tale. What became of the women remains yet a mystery. Such is the character of our enemy; and, if the Texan volunteers, now gathering for the onslaught, should wreak their vengeance upon these murderous wretches, in spite of all our efforts to restrain them, who can condemn them—May God spare the innocent!

GROWTH OF LONDON. We are apt to imagine here in the United States, that the growth of our towns and cities greatly surpass in rapidity and extent those of any part of the old world. Some facts about London would seem to contradict this notion. "It is stated, for instance, in a recent report to the Government, that "in little more than twelve years, twelve hundred new streets have been added to London, which is at the rate of one hundred streets a year." "These twelve hundred new streets, contain forty-eight thousand houses most of them built on a large and commodious scale, and in a style of superior comfort." With all this wonderful increase, it is said, "that the demand for houses instead of diminishing continues to increase," and that while in many towns of the interior, the number of unoccupied houses is augmenting, "scarcely is a new street in London finished, before almost every house in it is fully occupied." "One great reason assigned for the rapid growth of London is the extraordinary facility, economy and despatch with which people are now transported over railroads terminating there.—Owing to this cause, "it is estimated that the daily influx of individuals is five times greater than it was fifteen years ago." London is now about forty miles in circumference, and numbers more than two millions of inhabitants."

CUT-WORMS. One writer says he winds a husk around the stem of his cabbage plants to guard them from the cut-worm. Others have used birch bark around small peach and cherry trees for the same purpose. It may be that some railing of this kind will prove cheaper than making war on the bodies of the grubs.

If you have not protected your plants in some such way you should examine them every morning and note the missing ones. You will find a worm buried an inch deep wherever you find a plant cut down. Dig him up and kill him and he will do no more mischief on the following night. [Ploughman.

A POINTED REMARK. Some one says that it does not look well for anybody's daughters to walk the streets in December in kid slippers, and laced so cruelly that their cheeks turn to the color of moonlight.

FOR CHILDREN.

BIRDS AND BIRDS' NESTS.

BY THEODORE THINKER.

If my young readers love birds as well as I do, they will not consider it a hardship to follow me through a page or two of rambling thoughts about these songsters. If they do not love birds as well, then I think there is no more need that they should go with me. So in either case I shall hope to have their company.

I really do not see how any one can help loving birds. If I should find a person who said he cared nothing for the music of the orchard and meadow at this charming season of the year, I should certainly think there was something wrong in the machinery of his mind.

The Bobalink is a great singer. I have many a time been obliged to laugh at the fellow's music. His song begins with a moderate movement; but he proceeds only a bar or two before he runs into the *allegro;* and before he gets through, he pours forth a perfect torrent of notes in the most rapid succession.

Of all birds, I love the robin most—his notes are so cheerful, he is so confiding, and builds his nest so near my door. Besides, he is with us among the first in the spring. In the month of April, the robin commences his nest. He seems to have a preference for the apple-tree, and sometimes an orchard, within a stone's throw of the farm-house, will in the early summer months embrace quite a village of these birds. Watch their movements in April, and you will see them, in pairs, flying about from tree to tree, until they find a suitable place for their nest, and then they set about the work of building. The robin's nest is formed generally of small sticks and straw, held in their place by mortar. The inside is finished with a soft lining.

"It wins my admiration
To view the structure of that little work—
A bird's nest. Mark it well, within, without,
No tool hath he that wrought; no knife to cut;
No nail to fix; no bodkin to insert;
No glue to join; his little beak was all.
And yet how neatly finished! what nice hand,
With every instrument and means of art,
And twenty years' apprenticeship to boot,
Could make me such another? Fondly, then,
We boast of excellence, whose noblest skill
Instinctive genius shames."

While the female robin is confined to the nest the male brings her food when she is hungry, and sits on the same tree with her, or on one near by, and sings his song of love from morning till night. The robin is a most devoted husband.

There is another pretty bird, too, which is quite domestic in its habits and preferences. I mean the blue bird. It appears about the same time with the robin in the spring, perhaps a little earlier. The male sings sweetly, though not as sweetly as the robin. These birds find a hole in some trees partly decayed, and build their nest in the cavity. The woodpecker frequently bores the hole in the tree for his own nest, and the next season the blue-bird occupies it.

The black-bird has no very great musical talents, but the beauty of his form and the splendor of his plumage almost make up this deficiency. By the way, did you ever notice what a difference there is between the male and female black-bird? The dress of the female is brown, and she is quite homely compared with her mate. The black-bird has a trick which evinces not a little cunning. When any body comes near his mansion, he will fly off the tree where his nest is, without making any noise, and, if possible, without allowing himself to be seen, and alight on another tree at some distance from home. Then he will set up a great clamor, as if his nest were on that tree, and he was in great fear on account of his young. Many a time has the naughty boy, who wanted to rob the black bird's nest, been cheated in this manner.

I wonder much how any boy can be so cruel as to rob a bird's nest. These sweet minstrels that our kind Father in heaven sends to cheer us in our pilgrimage, should be fondly cherished, for the music they make, and the lessons they teach. "The child who has watched for the coming of the birds,"—I use the language of another, for I can command none of my own so beautiful—"the child who has heard the notes of the robin near his chamber window, will feel their influence in after life, as a holy remembered thing. No tone of music shall fall on his ear like that thrilling song in the dim twilight of early morning. It may strike on his memory when he will need it most, and the scenes and innocence of childhood will come to him again to bear him up. Encourage this love for these things of nature, ye who would bring up your children in purity and peace. No after teaching can give such holy feeling."

I love birds—I dearly love them all. So I said when I began this rambling chapter, and so I say again at the end. Indeed, my dear young readers, I love all God's works—I confess it—I love the whole.

"Methinks it should have been impossible
Not to love all things in a world so fill'd,
Where the breeze warbles, and the mute, still air,
Is music slumbering on her instrument."

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